SIX SERMONS:

1. *Of* CHRISTIAN CHARITY, Preached before the Judges of Assize at *Bury* S. *Edmonds*.

2. *Of* TRUE FELICITY, at S. *Peters* in the City of *Norwich*.

3. Of the VVorlds vanity, and Soules excellency, at S. *Pauls*, LONDON.

4. Of an humble Conversion, and an holy Conversation, at *Great Bealings*, Suff.

5. & 6. Of S. PAULS Concrucifixion, at *Hoxne*, Suff.

By *Edw: Willan*, M.A. *C.C.C.* in *Camb.* and Vicar of *Hoxne*.

Basil. Mag. Enar. in Cap. 1. Isaiæ.

Sunt Sermones isti, quos Propheta vidit, spectabiles.

LONDON,
Printed for *R. Royston*, and are to be sold by *Sam: Woomock*, in Saint *Edmunds-bury*.
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May 8. 1651.

Imprimatur,

John Downame.

TO THE

RIGHT HONORABLE,

HENRY,

Earle of *MONMOUTH*,

Lord *CARY*, Baron of *Lepington*, and Knight of the Honorable Order of the *BATH*.

My very good Lord,

IT is commonly charged upon theſe Times, that they are Times of many Evills; And it is a maine Evill wherewith the Times are charged, that the many Charges of the Times doe hinder Men from paying of Debts. I dare not call that Evill, that hath hindred mee from

Occupationes quibus indies distineor maximæ, aliquid Excusationis ab æquis, ut spero, rerum æstimatoribus impetrabunt. Armacha. *in Præf. ad* Britan. *Eccl. Antiquitat.*

paying mine. But sure I am, that the constant Charges, and frequent Discharges of many Dues unto the People from the Pulpit, have hindred mee from paying any Dues unto your Honour from the Presse; And forced mee, as you may see, to borrow backe those driblet Debts, here tendred unto other Friends, for the making up of one small Sum, for my chiefest Creditor.

Sueton. *in vita* Jul. Cæs.

There were many *Marii* in one *Cæsar*; And many VVorshipfulls, and Right VVorshipfulls may be in one Right Honorable: Yet many and many Respects are due from me unto those worthy Names perfixed to these Sermons; But your Lordships due is all, yea more then all that I am, and more then all that I am able to doe. All this that I

ha

have done, is but the leaſt part of that all, which I ſhould have done. I cannot doe all that I would, but I will doe all that I can to atteſt my deſires to doe all; The very ſeemes of Negligence in other Pens are even ſhamed by ſeeing the Diligence of your Lorſhips.

I know not whether there be ſuch a thing as *Scandalum Magnatum* in theſe Times; But this I know, that *ignobile vulgus* hath commonly accuſed Nobility of Idleneſſe; And ſure I am, that the many Reames of Paper, which your happieſt Pen hath filled, and fitted for the Preſſe, are enough to ſtuffe their Throates, and to ſtop their Mouthes, that have been opened to *ſpeake evill of ſuch Dignities*. I confeſſe, I ſhould have wondred at the Excellent and Abundant fruit of Jude 8.

your Labours more then now I neede, (though ſtill *I* cannot but admire them) had *I* not known your conſtant courſe of watering them, by your kneeling down, and praying in your Cloſſet before your putting of Pen to Paper. *The Power of Godlineſſe* in that your Honours Example did even inforce me to imitation in my adjacent Lodging at *More-Park*, and ever ſince hath engaged mee to pray dayly for your Honor, for my very good Lady, for all the younger Ladyes, and for all belonging to your Noble Family, as the bounden Duty of

Bene precaſſe eſt bene ſtuduiſſe. M. Luther.

As there is Treaſon, and Petty-Treaſon; So there is Sacrilege and Petty-Sacrilege; and Petty-Sacrilege is to rob Princes, and great Perſons of their due Praiſes. Dr. *Donne Serm.* 27.

My Lord

The humbleſt of Your Chaplaines,

VVILLAN.

TO

TO THE CHRISTIAN READER.

READER,

THere are many in theſe Times that will needs be ſpreading of their Napkins before the People, and yet have never a Talent in them; And others there are, that have many Talents in their Napkins, yet will not ſpread them before the People of theſe Times: And for my part, I would have hid that peece of a Talent, entruſted to my ſelfe, ſtill from the Preſſe, as willingly as any, if I might; And from the Pulpit too, if I durſt; But neceſsity is laid upon mee, and wo be to me, if I Preach not the Goſpell. 1 Cor. 9. 16.

I was even inforced to ſend three of theſe Sermons to the Preſſe; And for their ſakes, I forced the other three to goe along for company; And had ſent as many more made ready with them, could I have met with Tutelar Names, like Tobies Guardian Angel, to goe before them. I muſt confeſſe, that ſix are enough, and more then enough for ſuch a Meane Beginner to adventure in one Bottome; Yet ſo many I have adventured; And if this firſt Adventure prove ſucceſſefull, I ſhall ſoon double the Number in another fleete, and advance it after them. Tobit. 5. 6.

I.

Plin. Secun. *Epiſt.* 1. *ad* Septit.

I have put theſe Sermons together, *as* Plinius Secundus *did his Epiſtles*, non ſervato temporis ordine, ſed ut in manus venerant; *As he told his friend* Septitius. *And I was the rather perſwaded to print them, for that I knew, it would be but little profit to me, to keepe them by mee as a Private ſtock for the Pulpit; But I made conjecture, that it might be more benefit to others, to have them put into their hands, as a Publick ſtock from the Preſſe. They were never likely againe to have any Hearers; But it may be thus they may gaine ſome Readers; And if any Readers gaine by them, it ſhall be reckoned as the greateſt gaines that may be to*

Plus homines oculis quam auribus credunt. Seneca. *Epiſt* 70.

Thine

EDVV. WILLAN.

Errata.

PAge 22. l. 32. r. *Ægeria.* p. 39. l. 19 r. נעמות. p. 52. l. 6. r. *called.* p. 59 l. 1. r. χαλκέων. p. 63. l. 24. r. *if we may preach it.* p. 79. l. 1. r. *be univerſall.* p. 111. *in marg.* r. *Vedelius.* p. 133. l. 3. r. *be leſſe.* p. 138. l. *ult.* r. Θεῦ. p. 156. l. 5. r. συνεσαύρωμαι. p. 162. l. 1. r. *of Sympathy.* p. 164. l. 9. r. παλιπωρῶ. p. 165. l. 29. r. *he yeelds.* Reader there are ſome miſplaced Annotations, whoſe reducements I muſt leave to thy diſcretion as thou readeſt, *Vale.*

Ipſe Bernardus *non videt omnia.*

A SERMON OF CHRISTIAN CHARITY,

PREACHED AT

BURY St. *EDMONDS*, Before the JUDGES, MARCH, 18. 1649.

It is the Worke of Charity to build up Christians. And it should not be the Worke of Christians to beate down Charity.

LONDON,

Printed for *R. Royston*, at the Angell in *Ivie-Lane*, 1651.

TO THE

VVORSHIPFULL,

Wiſeman Bokenham, Eſq.

SIR,

THeſe Notes belong unto your Worſhip by a manifold right. Indeed they can of right belong ſo properly to none as to your Worſhip. For Firſt it was by your command that this Sermon was compoſed of them, for the Pulpit. And then by your command it was, that this Sermon of them was thus diſpoſed into a Pamphlet. It troubled me very much to heare my ſelfe ſo entreated as I was, to Pen this Sermon for your peruſall; But it troubled me farre more to ſee my ſelfe enforced as I have beene, to requeſt it back againe to ſend it to the Preſſe. You cannot but remember, that when you did ſo heartily deſire my Notes, I did as humbly as I could deſire that they might never be made publick. I onely thought upon the Pulpit in my ſtudying for them; And I thought but onely of your private peruſall in tranſcribing of them. I would they might have reſted in your hands perpetually. But they are even enforced thus to come abroad, and appeare in publick, and your Worſhip knows from whence the violence was offered to them.

Qui non diligit fratrem, manet in morte. 1 Johan. 2.

I muſt follow after the Sermon, as the Sermon does follow after the Text; And ſo muſt follow after Charity to ſuch as have enforced me to doe what I had no minde to. I know it was the love of Charity in your Worſhip, that cauſed you to like the Matter of this Sermon, when it was preached; And that it was the Charity of your love unto the Preacher, that perſwaded you to accept the Manner of it, as it was penned. And I hope that Charity will never faile you towards,

Nemo adultus poteſt ſalvari, ſine Charitate in Deum, & proximum. Zanch. Miſcellaneorum. *lib.* 2.

Charitas nunquam excidit. 1 Cor. 13. 8.

Sir,

Your poore Servant

EDVV. WILLAN.

AN EXHORTATION TO Christian Charity.

1 Cor. 14. 1.
Follow after Charitie.

THis Text is for this Time. It is a Text of Charity in a Time that wants it. It was *a word in due ſeaſon*, when written firſt to thoſe of *Corinth*; It is no leſſe in ſeaſon to be ſpoken now to us of *England*. *Corinth* was not diſturbed more, when this was written, then *England* is by ſutes; Nor is *England* leſſe diſtracted now, then *Corinth* was by Schiſmes. Prov. 15. 23. 1 Cor. 6. 7.

Corinthus then was crumbled into emulous, into envious, into factious *Parties*, all out of Charity betweene themſelves, by being without all Charity within themſelves: Some for *Paul*, ſome for *Apollo*, ſome for *Cephas*, and ſo but ſome for *Chriſt*. 1 Cor. 1. 10, 11. 1 Cor. 1. 12. 1 Cor. 3. 4, 5.

This Text did ſutie with *Corinth* then, in that condition; it ſuites with *England* now, conditioned as *Corinth* was. Our *Engliſh Church* is Schiſmatized now into a *ſecond Corinth*; Some for *Luther*, ſome for *Calvin*, ſome for *Eraſtus*, and ſome for they know not whom, for they care not what, to the breach of Charity, to the bane of Chriſtianity.

If ever therefore Chriſtian Charity were a ſubject fit for every Pulpit, it is now: for now is almoſt every Subject out of Charity; yea almoſt quite out of Charity with the Pulpit.

Indeed the Pulpit ſhould never ceaſe to ſound of Charity to the people, when ever ſonnd Charity indeed is ceaſed amongſt the people.

The Anticellencies of ſome *Gifted-men* in *Corinth* did make them *famous*; their *fame* did make them *proud*; their *pride* did make them *factious*; and their *factions* made *Confuſion*.

That fatall *Tragedie* of *Corinth* is *Acting* now upon our *Engliſh Theater*. Theſe times have *famed* ſome for *Gifted-men* in *England*; and the *Breath* of *Fame* hath puft them up with *pride*; and *pride* hath put them into *factions*; and what can we now expect (without re-union) but *Corinths* fate, *Confuſion?*

Had thoſe of *Corinth* coveted the *Grace* of *Charity* to make them humble, as impenſely, as they did ſome other *Gifts* of *Grace* to make them admirable, their Church had been leſſe tranſient, but they much more tranſcendent.

But, alas for it! *Corinth* was ſoone *unchurched* through the want of Charity in her *Zealous Schiſmaticks*; and the want of Charity in other *Schiſmatizing Zealots*, hath *unkingdomed* many *Churches*, and may too ſoone *unchurch* as many *Kingdomes*.

Symbol. ſan. Athanaſ. ἓν Πνεῦμα ἅγιον, There is one *Holy Spirit*, ſaith holy *Athanaſius*; And by that one Spirit *there are diverſities of Gifts*, ſaith this *Inſpired Secretarie* of that *Holy Spirit*.

The ſame *Spirit* of *Gifts* was given to ſome of *Corinth*; and divers gifts of the Spirit were given to divers: For ſome were *Gratiæ gratis datæ*, Graces freely given to ſome few, for the good of many others; and others were *Gratiæ gratos facientes*, Graces given to divers, for the good of thoſe, to whom they were given.

1 Cor. 12. 4.

The Firſt did make men far more famous, then the Second: But the Second did make men farre more gracious, then the Firſt.

The *firſt* did make men *great*. The *ſecond* did make men *good*; All were not *great* by the *firſt*, that were *good* by the *ſecond*. Nor were all *good* by the *ſecond*, that were *great* by the *firſt*.

Some *leading men* of *Corinth* were very famous amongſt their *followers*, for having the *firſt*: But very *factions* amongſt themſelves, for wanting the *ſecond*. Both *firſt*, and *ſecond* were very conſiderable, but the *ſecond* moſt deſirable. The *firſt* did make men

men eminent in the Church: the *second* did make men excellent in themselves.

This Grace of Charity in the Text, is of the *second sort* of Gifts, and as excellent a Gift it is, as any of that sort. Farre more excellent it is, then any of the first sort; yea then all that sort without it. So *Aquinas*. And he speakes the meaning of S. *Paul Chap.* 12. *ver. ult.* Where the Apostle stiles it *viam excellentiorem*; A way more excellent then that by all those others, though never so excellent in their way. *D. Tho. in loc.* 1 Cor. 12. 31.

It is the most eminent of all the Gifts of Grace; saith *Irenaus*. And *Theophylact* commends it, as the way unto them all. It is *iter ad excellentiam*, as *Beza* has it in his translation of it: that is, the way to Excellency, as it were καθ' ἐξοχήν, by way of Excellency. *Theophyl. ad locum.*

It is a Grace, that is a grace to all those other Gifts of Grace. Indeed those others are but Gifts of Grace; But this is the Grace of all those other gifts. τὰ χαρίσματα.

It is a Grace with which those others are not altogether to be compared. It is a Grace without which they are not all at all to be computed. They all stand but as meere *ciphers* in S. *Pauls Arithmetick* untill the *figure* of Charity be set before them to bring them into *reckoning*. οὐδὲν εἰσι.

The Apostle makes no reckoning of them all without it. Nor of himselfe, if hee wants it, though he has them all. As in the foregoing *Chap.* the first three *verses*.

1. *Though I speake with the tongues of men, and of Angels, and have not Charity, I am become as sounding brasse, or a tinckling Cymball.*

2. *And though I have the gift of prophesie, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove Mountaines, and have no Charity, I am nothing.*

3. *And though I bestow all my goods to feede the poore, and though I give my body to be burned, and have not Charity, it profiteth me nothing.*

As if hee should have said, that all that can be said, with all that can be known, with all that can be done, with all that can be undergone, can doe a man no good at all, without true Charity,

rity, for the obtaining of the chiefeſt good of all.

In that foregoing Chapter, this learned *Doctour of the Gentiles*, prelates the Grace of Charity unto all other Gifts, in three Reſpects.

1. 2. 3. } In reſpect of the { *Neceſſity* *Utility* *Stability* } of it.

Firſt, hee gives the Prelation to it, for the Neceſſity of it, in the three firſt, or firſt three verſes.

Secondly, he gives the Prelation to it, for the Utility of it, in the foure next verſes.

Thirdly, he gives the Prelation to it, for the Stability of it, in the ſix laſt verſes.

And ſo that Chapter begins, and ends with the Commendation of it; But the Commendation of it ends not with that Chapter: for this Chapter alſo eccho's with the Praiſes of it, and is fronted with an Exhortation to it. In that Chapter St. *Paul* commendeth Charity to us; In this hee commandeth us to Charity.

Διώκετε τὴν ἀγάπην.

Follow after Charity.

The *Subject* of the Text is *Charity*. And the Charity in the Text is quite againſt diviſions. The *Nature* of it is *conjunctive*, rather then *diviſive*. It uſeth to make up diviſions, rather then to make them. And ſhould I offer to make many, and many diviſions, and ſubdiviſions of this little *Text* of Charity; I ſhould offer more then a little wrong unto the Charity of the *Text*.

The *Text* doth offer it ſelfe entirely to us all, as an Exhortation uſefull for us; and ſo ought we all to take it, and to take it all, without any curious mincing of it.

Yet for *Order* ſake, (which is a thing that Charity allowes of, though it likes not of Diviſions) I muſt needs Methodize the chiefe conſiderables of the *Text*, into this connaturall diſpoſition.

The *Text*, for forme, is *mandatory*, or at leaſt *commendatory*; And ſo *commendatory* it is, that it is even *mandatory*; for that which is *commended* in it, is little leſſe then *commanded* by it.

And

And from this *Text*, as the Substance of it, I must *recommend* these two Observables to you; Namely

1. *The Duty commended* in it to be done.

2. *The Persons commanded* by it to doe the *Duty*.

The *Duty* is *expressed* to the *Persons* in the *Text*, that they may know it; And the *Persons* are *implyed* in the *Duty* of the *Text*, that they may know themselves, and doe it.

The *following after Charity* is the *Duty*.

And *Ye* the *Persons* that are to *follow after Charity*. Διώκετε, *follow ye*, even *all ye*, *follow after Charity*.

The Command is *indefinitely* given, and therefore *universally* to be taken, according to S. *Chrysostome*, and to the learned *Schoole-men*.

I shall beginne with the *Duty charged* upon the *Persons*; and end with the *Persons* to *discharge* the *Duty*.

In the *Duty* there are two Remarkables.

The 1. is the *Act*.

The 2. is the *Object*.

The Act, *follow after*.

The Object, *Charity*.

They that *follow* they know not *what*, may *lose* themselves, they know not *where*. Many have *lost* themselves *allready* they know not *where*; yet still are *ready* to *follow* they know not *What*. It is wisdome for men to know whither they be going, before they be gone they know not whither. Let us be so wise, as to *follow* the Apostles Direction in the *Text*, for in the *Text* the Apostle directs us what to *follow*.

It is *Charity*, that we are *all* directed in the *Text* to *follow after*; And *we*, even *all we*, are directed by the *Text* to *follow after Charity*.

Here therefore, let us put *Charity* before, and *follow after* it, *follow after Charity*.

Surely that must needs be first, that we are all to *follow after*; and we are all to *follow after Charity*.

Charity then must *leade* the way, both in the shorter Life of my Discourse *about* it, and in the longer Course of each mans life, that is to *follow after* it. And who can chuse but love to *follow* such a *Leader*? The *Leader* chosen for us all to *follow after* is love it selfe.

The Word is ἀγάπη, from ἀγαπάω. A theme very pregnant in it selfe, and very significant in its severall uses. *Thucydides*, and *Theophrastes*, with diverse others have applyed it to diverse uses, yet never did they use it in a larger, or a better sense, then the *Inspired Pen-Man* of this *sacred Letter*.

Thucyd. de Bello. Peloponn. l. 6. Theophr. de caus. Plant. lib. 3. Lucian in Timone.

There are diverse Words for *Love*, but none like this. φιλέω signifies to love, but not like ἀγαπάω. That is to love like a *friend*, but this like a *Christian*. That is for love to one, or two; but this for love to all. That is but for a time; but this for ever. For ἡ ἀγάπη οὐδέποτε πίπτει, saith the Apostle. This love, which is *Charity* never failes. It is for every Man. And it is for ever in a Man. It lookes at *foes*, as well as *friends*, and it looketh like it selfe on both. It carryes the kindnesse of true Affections towards both; And it is carryed in the expressions of true kindnesse unto both. It shewes it selfe in expressions *verball*; And it shewes it selfe in expressions *reall* too. It is alwayes *cordiall*, rather then *complementall*.

1 Cor. 13. 8.

It is *in corde*, *in ore*, *in opere*. In the Heart, in the Tongue, in the Hands. In thoughts, in Words, in Deeds. It is in the *Inward Man*, and in the *Outward too*; It is in both towards *God*, and it is in both towards *Man*.

The whole Duty of *Man*, both unto *God*, and unto *Man*, requires no more for both, but true, and perfect love to both.

He that loves one perfectly, loves both truely. And he that loves not both truely, loves neither of both perfectly. *Nec Deus sine proximo, nec proximus sine Deo diligi potest*, Saith *Peter Lombard*, Neither God without Man, nor Man without God, can be truly loved.

Pet. Lomb. l. 3. Dist. 27.

When the *Morall Law* was first *promulged* upon *Mount Sinai*, it was given to *Moses* in *ten Commandements*, and those ten were so compendious, that *Moses* in *Holy Language* called them *ten words*. Yet lest these *ten* might see me too many, our *Saviour* did *compendiate* all in two upon *Mount Sion*. And that these two might never be hundred, this *Inspired Apostle* hath spoken both in One. Yea, ἐν ἑνὶ λόγῳ. *In one word. Galatians* 5. 14.

עשרת הדברים
Decem verba.
S. Hieron.

This

This *Text* containes that *One* of *Paul*. That *One* of *Paul* containes those two of *Christ*. Those two of *Christ* containe those *ten* of *Moses*. Those *ten* of *Moses* were all delivered in *two Tables*, to distinguish the Duty of Man to God, from the Duty of Man to Man. And those *two Tables* were at first delivered both together, that the Duties of both *Tables* might never goe asunder. Deut. 5. 22.

And it is rightly to be observed, that hee who is a good *First-table-Man*, is ever a good *Second-table-Man* too. But he who is an ill *Second-table-Man*, is ever an ill *First table-Man* also.

That crafty *Questioneer* in the *Gospell*, that asked our *Saviour*, which was ἐντολὴ μεγάλη ἐν τῷ νόμῳ; *The great Commandement in the Law?* Would faine have seemed a very good *First-table-Man*, by the *Question*, which hee asked: But he shewed himselfe a very bad *Second-table-Man*, and so by consequence no good *First-table-Man*, by his designe in asking of the Question: for hee asked the Question, but onely to tempt our *Saviour*. And so hee sinned against the *Second table*, in seeming zealous for the *First*. In his greatest seemes of *love* to *God*, hee wanted love to *Man*; yea to that *good Man*, to that *God-Man*, *Christ Jesus*. Mat. 22. 36. πειράζων αὐτὸν, Mat. 22. 35.

Our *Saviour* was θεάνθρωπος, saith holy *Athanasius*, *God-Man*. τέλειος θεὸς, καὶ τέλειος ἄνθρωπος, Perfect God, and perfect Man, to make a perfect reconciliation betweene God and Man: And as such a *Christ*, hee checkt those seemes of love unto his *Godhead*, which were without true love unto his *Manhood*. Indeed hee could not love the one, without the other. *Symbol. sanct. Athan.* Mat. 22. 39. Charity is as it were a summary of all the law and especially of the second Table. *Diodati. Annot.* Rom. 13.

Hee that sayes hee *loveth God, and hateth his Brother*, sayes that which is not true; yea, in plaine tearmes, saith S. *John* ψεύστης ἐστὶν, hee is *a Lyer*. *For how can hee love God, whom hee hath not seene*, when hee cannot *love* the likenesse *of God in his Brother Whom he hath seene?* 1 John 4. 20.

And this *Commandement* wee have from him, that hee who loveth God, should love his Brother also, 1 *John* 4. 20, 21. 21.

Where love to God does goe before, there love to Man

(as ſaith S. *Auſtine*) does ever follow after: But where this does not follow after, there that does not goe before. We muſt love both, or we can love neither.

Pe. Lomb. l. 3. d. 27.

Firſt, wee muſt love *God* for his owne ſake; And then, wee muſt love Man for *Gods ſake*, as the *Maſter* of the *Sentences* very well.

Levit. 19. 18.

We muſt love God above our ſelves; And we muſt love our Neighbour as our ſelves.

Luke 10. 27.

The ſum of all our Duty is but love; And the beſt of all our love, is our love unto the beſt of all. *Deus optimus maximus*, *God* is the beſt, and biggeſt of all, and we muſt love him with the biggeſt, and beſt of all our love.

Πρὸ πάντων σέβη θεῖον. *Pittic.*

1. We muſt love God above all: becauſe God is good above all, the greateſt good of all.

2. Wee muſt love God above all: becauſe God does good unto all, and the good hee does, is the greateſt good of all.

3. Wee muſt love God above all, becauſe it is above all the good, that we can doe unto him ſo to love him.

1 John 4. 8. Ezech. 10. 5. Pſal. 147. 5. Revel. 16. 17.

God is love; And God is infinite; And we muſt love him as he is. His love to us is like himſelfe; And our love to him, muſt be like his to us.

S. Bern. In tract. de diligend. Deum.

The Meaſure of our love to him, (as ſaith S. *Bernard*) muſt be without all meaſure: for ſo is his to us. And in loving of him ſo, there can be no love loſt between us.

Jude 21.

Never did any Man loſe by loving him; Nor was ever any Man loſt, that hee did love. If wee make ſure to keepe his love unto us, wee may bee ſure, that his Love to us will keepe us.

1. Peter 5. 7.

Great is Gods Love in caring for us; And great ſhould our care be, to keepe his Love unto us; *If God be for us, who can bee againſt us?* for what cannot he do, where hee will? And where he loves, what will he not do?

Rom. 8. 31.

Gods Love to us, is not the *love of formality*; And our love to God muſt never bee the *formality of love*. It is for our good, more then his owne, that hee loves us; And it ſhould be more for his ſake, then our owne, that wee love Him.

Amat Deus ut ametur. S. Aug. Manuel.

John 13. 1.

Whom hee loveth, hee loveth to the end. Yet there is noe

end

end of his loving of them. His end in loving us, is our Glory with him, without all end; And our end in loving him should be the endlesse Glory of that his love to us. Jerem. 31. 3. 1 Cor. 10. 31.

There is no sinister end in sincere love: such is Gods Love to us; And such should ours be to him. If ours be sincere unto him, it will surely make us ready to serve him; yet not so to serve him, as to serve our own turnes of him, and to turne him off, so soon as they be served by him. Πῶς ἀφελῶ; πῶς ἀπειρῶ; πῶς ἀπαγλα ὑφ' βαίνει λόγον φιλανθρωπία Θεοῦ; S. Chrysost. Hom. 3.

Indeed there are some kindes of Men, that are very kinde to others, when they expect some kindnesse from them. They will have their hands at the Ground in their Saluting of them, when the Ground of their Saluting of them, is to have a hand at them in some benefit by them: But no sooner are all their ends obtained from them, then all their seemes of love are ended towards them. And strange it may seeme to others, to see how strange they presently seeme to these. But thus wee must not deale with God. We must not Court him with meere seemes of love. We must love God sincerely, *i.e.* with our hearts, and we must love him intirely, *i.e.* with all our hearts. The love of Man to *God* must be,

ἐξ ὅλης τῆς καρδίας. Mark. 12. 30.
ἐξ ὅλης τῆς Ψυχῆς.
ἐξ ὅλης τῆς διανοίας.
With all the Heart.
With all the Soule.
With all the Minde.

And it must also bee ἐξ ὅλης τῆς ἰσχύος, *with all the strength.*

But how can this be? If we love *God* thus, with all our hearts, with all our soules, with all our mindes, and with all our mights, how can wee love our selves, as we ought? Or our Neighbour, as our selves?

This quere at the first proposing seemes a *Riddle*, but may be thus *unriddled* with ease. *Minus Dominum te amat, qui aliquid tecum amat, quod propter te non amat.* S. Augustin. Confess. Lombar. L. 3. d. 27.

Minus amat, hee loves the Lord the lesse, that loves any thing with the Lord, which hee loves not for the Lord: so S. *Augustine*. But he that loves his Neighbour in the Lord, what loves he, but the Lord in his Neighbour? so *Peter Lombard*.

Now hee that loves the Lord in his Neighbour, and his Neighbour in the Lord, loves neither of both the leſſe, but both the more, for loving of both. Hee does not forſake the *God of love*, to love his Neighbour, that loves his Neighbour but only for *Gods ſake*.

2 Cor. 13. 11.

Mat. 25. 40.

All is but love to *God*; and ſo hee takes it. Although this laſt bee a bearing of love unto him the furtheſt way about.

This Duty of Man to Man, is a Duty of Man to *God*. By this hee affirmes his love to *God*, and firmes *Gods* love to himſelfe.

Now theſe two, the love of Man to *God*, and the love of *God* to Man, are points of Catholick concernment. That is the Point of greateſt concernment in all the Law. This is the Point of greateſt concernment in all the *Goſpell*.

It is the greateſt Commandement in the Law that is, *that wee love God*. And it is the greateſt *Article* in the *Goſpell* that is, *that God loves us*. On theſe two hang all the *Law*, and the *Goſpell*. The whole *Law* is fullfill'd in that; The whole *Goſpell* in this. And theſe two mutually depend upon each other to be fulfill'd.

Sine fide non diligitur, & ſine dilectione nõ creditur. Leo. Serm 7. de Quadr.

He that does not love *God* truely, cannot truely believe that *God* loves him. But hee that truly believes that *God* loves him, cannot but love *God* truely againe for loving of him.

1 John 4. 10.

Wee love God, (ſaith S. *John*) *becauſe hee loved us firſt*. Our love towards him is but the Reflection of his love towards us.

We believe in him, becauſe we love him. And we love him, as wee believe in him. By believing in him, wee increaſe our love unto him. And by greatning of our love unto him, our beliefe is greatned in him.

Galat. 5. 6. Jam. 2. 22.

Faith worketh by love: ſo S. *Paul*. And *by workes it is made perfect*, ſaith S. *James*.

Fides eſſe poteſt, prodeſſe non poteſt. S. Augu. de Trin. l. 15. c. 18. Jam. 2. 14.

It is by love to *God*, that *Faith* does worke aſſurance in us, of *Gods love* unto us: But *ſine amore*, ſaith S. *Auſtine*, without this love of *God* be in us, that faith in *God*, which is profeſſed by us, can bring no profit to us; for τί τὸ ὄφελος, ἀδελφοί μου, ſaith S. *James*, what does it profit, my Brethren, though a Man ſayes

ſayes he hath faith, and hath not works? can faith ſave him? By ſaying, can it ſave him? he ſayes as much, as it cannot ſave him.

Works of love are fruits of faith; but faith is fruitleſſe, where love works not. The love of works, with the works of love, is the ſureſt atteſtation of true faith.

Works without faith are no good works, and faith without works is no good faith. They then are both good, when they are both together. *Faith* never worketh any good for him that has it, but when it worketh by love. No more does love, but when it worketh by faith.

It is by love, that we *fulfill the law of faith*; and it is by faith, that we fulfill *the law of love*. We muſt love, as well as beleeve: indeed we cannot beleeve unleſſe we love. Rom. 3. 27.

The *Old Commandement* of the *Law*, and the *New Commandement* of the *Goſpel*, are both for love; and by true love they are both fulfilled: for love is πλήρωμα νόμου, *the fulfilling of the Law*, and by love is the law fulfilled divers wayes. Rom. 13. 10.

Firſt, *Love* fulfils the *Law*, as the *Efficient Cauſe*, by moving of us *Phyſically* to the Obſervance of it. *Effectivè.*

Secondly, *Love* fulfils the *Law*, as the *Finall Cauſe*, by moving of us *Morally* to a willing Obedience to it. *Reductivè.*

Thirdly, *Love* fulfils the *Law*, as the *Formall Cauſe*, by making our willing Obedience to it, to be accepted, as the full perfor. mance of it. *Formaliter.*

Finis in moralibus habet rationem formæ.

Quodlibet agens propter amorem agit, quodcunque agit. Aquin. 2. 2. q. 28. ar. 6.

For love it is that we obſerve it; and by love it is that we fulfill it. There is no keeping of it by us, without the love of God be in us; and there is no love of God within us, without the keeping of it by us. *If ye love me, keep my Commandements*, ſaith our *Saviour*, John 14. 15.

Love is the end of the Law. It was *Gods* end in giving it; and it is *our* end in keeping it. It is *finis Moralis*, the end of Intention; and it is *finis perficiens* too, the end of Perfection, or the perfecting End of our Obedience to it: and is therefore called σύνδεσμος τῆς τελειότητος, *The bond of Perfectneſſe.* 1 Tim. 1. 5. Coloſ. 3. 14.

It gives the *forme* of *Perfection*, and the *perfection* of *Forme* to our *Obedience*. It perfects all our *doing* according to the *Law*, and it perfects all our *Beleeving* according to the *Goſpel*.

But

But without this *love*, our *faith* is ſaid to be *informis*, a meere uncouth deformity, in ſome ſenſe. It is onely then *formata*, a perfect faith, or perfectly formed, when it *worketh by love*; For it is *by works* of love, that it is *made perfect*.

Gal. 5. 6.
Jam. 2. 22.

It is very true, that *Charitas non eſt forma fidei*, Charity is not the forme of faith: That is, it is not *forma fidei conſtitutiva*, but *fidei forma conſecutiva* it is. It is not that *Intrinſecall forme* of *faith*, that gives the very *eſſe*, or *being of faith* unto it; but that *extrinſecall forme* that adds the *bene-eſſe*, or *well-being* to it: For *faith* may be without it, but not well. Some kinds of *faith* may be without true *Charity*; but not a *juſtifying*, not a *ſaving faith*.

P. Mart. in 1 Cor. 13. 3. *Charitas non eſt forma fidei intrinſeca, dicitur forma quatenus per illam actus fidei formatur, & perficitur.* Aquin. 2. 2. q. 4. ar. 3.

There may be an *Hiſtoricall faith* without it. Δαιμόνια πιστεύουσι, ſaith S. *James*, *The Devils beleeve*. They have an Hiſtoricall faith, but they have no Charity. They are Beleevers by ſuch a faith, and yet are Devils for all they beleeve by ſuch a faith. Still Devils, and ſtill Beleevers. And they that have no better faith then this of Devils, (as our *Anſelmus* calls it, with S. *Bernard*) may periſh with *unbeleevers*, and be puniſhed in *Hell* with *Devills* for all their faith.

Jam. 2. 19.
Mat. 4. 7. 8. 19.
Mar. 1. 7.
Act. 16. 7. 17. 19. 14.
Anſel. in Gal. c. 5.
S. Bern. Serm. ad Synod.

And a *Miraculous faith* may be without it too; for ſo the Apoſtle ſpeaketh of it, ἐὰν ἔχω πᾶσαν τὴν πίστιν, *Though I have all faith, ſo that I could remove mountaines*, ἀγάπην δὲ μὴ ἔχω, *and have no charity*, 1 *Cor.* 13. 2. He ſuppoſeth here, that the one might be without the other, that he might have had the whole or that faith of *Miracles*, that faith to remove *Mountaines*, without true charity. Indeed he ſpeaketh onely καθ' ὑπόθεσιν, by way of ſuppoſition; yet it is aſſerted generally, that what he did but ſuppoſe, may be indeed. So S. *Jerome*, and ſo *Gennadius*, and divers others amongſt the Antients. So *Pet. Mart.* with *Piſcator* alſo, and *Diodate*, with others amongſt the *Moderns*. But it were a *Miracle* beyond beleefe, for a man to have a *juſtifying faith* without Charity: for it is the *nature* of ſuch a *faith* to be full of the works of Charity. Such a faith, ſaith S. *Chryſoſtome*, καθ' ἑαυτὴν, even of it ſelfe is full of good works. It is ἐργάτις ἀγαθοῦ, ſaith *Clemens Alexandrinus*, a doer of that which is good. It is but *fides ficta*, ſay the learned of the Schooles, a meere counterfeit of faith. But *umbra fidei*, the ſhadow of faith, ſaith Maſter *Calvin*.

Totam fidem. Beza. Totã illã fidem. Piſcator.
Chryſoſt. Baſil. Ambroſe. Auſtine. Oecumenius. Leo, &c. Fulk. Downam, &c. S. Chryſ. de fide & lege.
ἡ δικαιοπραγίας θεμέλιος Clem. Alex. l. 5. ſtrom.

Calvin. But the *dead corps* of faith, saith *Peter Martyr.*

Mortua fides cadaver est fidei. Pet. Mart. 1 Cor. 13.

It is very true, that *the just shall live by faith,* for so saith Saint *Paul*; but then it is as true also, that the just mans faith must live by works of love, for *faith without works is dead,* so saith S. *James,* *Mortua est per se,* it is dead when it is by it self alone; And what can a dead faith doe? *Quod efficit tale, illud magis est tale,* It must be a living faith in Man, by which a Man must live. He that would live by his owne Faith, must give others leave to live by his Charity. Rom. 1. 17. Jam. 2. 17.

A living faith is ever a loving faith, and a loving faith is ever a doing faith. He therefore that sayes he does beleeve, and does not shew it by his doings, doe not beleeve him. *Shew me thy faith by thy works,* and shew me thy works with thy faith. He that shews nothing but a faith alone, had as good shew nothing, for he sheweth nothing that is good. Such a faith does make him nothing in Gods account.

Charitas nunquã otiosa est, semper in alterum porrigit, vel in proximum, vel in Deũ. S. August. Jam. 2. 18.

He that hath no *Charity* in his *Cribbage*, must needs be *bilkt* at his *last account,* for all that faith which he *turneth up* in his outward Profession of Christianity.

Some well-skill'd in *Heraldrie*, and in *Blazoning* of *Coat-Armory*, have deemed it a dishonour for a man to give a *Field* without a *Charge.* The *Romans* ever deemed it a disgrace for a man to beare an empty *Shield, i. e.* a *Shield* without any Pourtraicture on it. And can it be any other then a disgrace in *Christian Heraldry,* for a great *Professour,* to beare the *empty Shield* of *Faith,* without any *charge* of *Works,* or any *Pourtraicture* of the *Grace* of *Charity* on it?

Such bearing is to be accounted false Arms, not worthy to be received, except in some speciall cases. Sir *John Ferne.*

White Shields were accustomed to be bestowed upon Novices in Martiall affaires, (such as we call *Fresh-water Souldiers*) to the end they might in future time merit to have them garnished with the titles, and testimonies of their valorous deserts; till such time they were accounted of as inglorious. *Guillims Display of Heraldry, Section* 2.

It is a shame for *Faith* to Schismatize from *Love. True Faith* was never yet a *Separatist* from *Christian Charity.* The language of *Faith* to *Charity* is like that of *Ruth* to *Naomi, Ruth* 1. 16. *Where thou livest, I will live, and where thou dyest, I will dye, and thy God shall be my God.* Faith lives but where it loves, and onely whilst it loves. *Now abide Faith, Hope, Charity, these three, but the greatest of these is Charity,* saith the Apostle. Now that is in 1 Cor. 13. 13.

Fulke upon the Rhemish Testa. *Downham* of Justification.

this life, saith *Diodate*, and so *Primasius*, with diverse of our own. Now in this life they abide together, and cannot abide to to be asunder; Hee that hath one, hath all, and he wanteth all, that wanteth any one. So S. *Ambrose*, and so S. *Chrysostome*. And according to the measure of the one, such is the measure of both the other.

Et tantum speramus. S Gegor. *super Ezech. Hom.* 22.

Quantum credimus, tantum amamus, saith S. *Gregory*; By how much wee believe, by so much wee love, *& vice versa*, by how much wee love, by so much wee believe. Where there is a great deale of faith, there is a great deale of love; But where there is but a little love, there is ever but a little faith; And where there is no love, there is no faith. It is our love to God, for his own sake, that makes us to believe that God loves us; and it is our love to others, for *Gods* sake, that maketh others to believe that wee love *God*. It is that beliefe, that justifyes us in our selves, and this beliefe, that justifyes us amongst others. It is Faith that justifies a Man *in foro Conscientiæ*, In the judgement of his own Conscience; And it is Charity that testifies the the truth of that justifying Faith unto others, and so justifies him *in foro Mundi*, in the judgement of the Word: But it is neither faith, nor Charity, nor faith, and Charity; not τὸ χαρίσμα, nor τὰ χαρίσματα, not any gift, or gifts of grace in Man, that justifies him *in foro Cæli*, in the Court of Heaven, in the sight of *God*; But ἡ χάρις, That free grace of *God* in himselfe towards Man, that first moves him not to impute Mans owne unrighteousnesse, but to impute the Righteousnesse of Christ unto him. It is the meere Mercy of God that perswades him to justify a sinner; It is Faith that perswades that sinner in his very soule, that hee is justified with God, and of him; And it is the Charity of his Workes, by the Workes of his Charity, that testifies the Truth of that his Faith, and proves it to himselfe, and others, and perswades them to be confident that hee is so justified. Now this *Charity* it is, that wee are here exhorted to *follow after*. And this Charity wee must *follow after*, *totis viribus*, with all our mights.

Gratiam justificantem; quæ est Dei in Christo misericordia; non in nobis, sed in Deo solo collocamus. Whitaker. *Tom. pri. lib.* 8. *Pag.* 177.

Phil. 3. 12, 13, 14.

The word is διώκειν, which sayes as much, as follow it hard, and follow it home, follow after it, untill ye overtake it. With *Xenophon* it signifies to prosecute; With *Lucian* to persecute. It is taken

taken both wayes in the Text, by severall Expositors. It is well observed by some to referre two wayes in holy Writ; Sometimes to a Person, and sometimes to a Thing. When it referrs unto a Person, it is put in the worse part, and signifies to persecute with a desire to hurt him; When it referrs unto a Thing, it is put in the better part, and signifies an earnest desire, and endevour to obtaine. Thus S. *Chrysostome* takes it in the *Text*. And this Exhortatory *Text* was first Epistolized to the *Church* of *Corinth*. All they of that Church were then exhorted thus to *follow after Charity*; but they of that *Church* were not all that were thus exhorted to *follow after* it; for all we, in them, were exhorted also to it. They were not all exhorted then unto it, as *Corinthians*, but as *Christians*; and so in them all *Christians*, as they are *Christians*, are exhorted to it.

S. *Chrysost. Theophyl. P. Mart. Wilson* Christian Dictonary. Rom. 12. 14.

Rom. 9. 30, 31.

Yee Christians then, yee as *Christians* even all yee, *follow after Charity*.

Yee Christian Magistrates
Yee Christian Ministers } follow after Charity.
Yee Multitudes of Christians

First, *yee Christian Magistrates, follow after Charity*. After Charity towards Ministers, After Charity to Multitudes, that both Multitudes and Ministers may follow after you in Charity. The true Charity of a *chiefe Commander*, is a *chiefe Commander* of true Charity; *Love* in a *Leader* of the Multitude, is a *Leader* of the Multitude to *Love*. What a Magistrate does, hee commands by doing. When *Marcus Julius Philippus* became a follower of Christianity, many friends, and servants, and others became his followers in Christianity. There were many *Maris* in one *Cæsar*, said *Sulla* in *Suetonius*; And there are many Men, many of the Multitude in one Magistrate. The Magistrates example is a *Law* unto the Multitude; Yea the Magistrate himselfe (saith *Aristotle*) is νόμος ἔμψυχος, a living Law; a Christian Magistrate should be this Law of Love, and the life of this Law. When they that are Great will do good, it is not to be spoken, what a great good it is that they doe. It goes well with all, when God makes good Men to be great, and great Men to be good. They then are good, when they

Sueton. in vit. Jul. Cæs. *Aristot. Eth. l. 5. cap. 4.* ὁ μὲν μικρὸν τοῖς σπουδαίοις, καὶ μικρὰ τῶν μεγίστων ἡ μίμησις, *Nazian. Orat. 20.*

are like to God. And they are then moſt like to God; when they doe moſt good; And they are ever beſt liked of him, that are moſt like unto him. Greatneſſe does well with goodneſſe, and goodneſſe does beſt with greatneſſe. Be then as good as great; and by your greatneſſe leade the way unto this Chriſtian goodneſſe. By the Chriſtian Charity of your goodneſſe, ſet the way unto the goodneſſe of this Chriſtian Charity. Wee are all to *follow after Charity*; and after you it is, that wee muſt *follow after it*. In the firſt place therefore *yee Chriſtian Magiſtrates follow after Charity*.

2. In the next place, *yee Chriſtian Miniſters follow after Charity*. After Charity to thoſe within; After Charity to thoſe without.

Firſt, to thoſe within, for Charity muſt beginne at home: And ſo muſt this Exhortation unto Charity; it muſt include this Pulpit alſo to incline us all to Charity.

To Charity in our Doctrines.
To Charity in our Doings.
In both to one another.
In both to all others.
To all Magiſtrates above.
To all Multitudes beneath.

The time will not permit my Diſcourſe to ſingle out theſe ſeveralls by themſelves; Onely in the generall, I muſt tell you, that the Charity wee are to *follow after*, ſhould rather be in our ſelves towards others, then in others towards our ſelves. Let us then follow the grace of Charity, rather then the gift of Charity; Let the grace of Charity in us towards others leade us, rather then the gifts of Charity by others unto us. Thoſe gifts of Charity to us by others, may happe to leade us wrong; But the grace of Charity in us towards others, may helpe to leade them right. *Let us prosper* leſſe for the profit of gifts, and pray more for the *Gifts of the Prophets*; And let not Covetouſneſſe make us, to make *a prey* of *Jeruſalem*, now in her adverſity; But let Chriſtian Charity now make us, to make our *Prayers* for *Jeruſalem*; and let us labour by all meanes to make peace in *Jeruſalem*.

Pſal. 122. 6.

Nazian. Orat. 21.

It is ſaid of holy *Athanaſius*, that hee was *diſſidentibus Magnes*,

nes, *A Load-stone* to draw dissentients to agreement. Oh that all our Tongues were now such *Load-stones* to contract the *Iron hearts* of these times to a Christian Monaccord. It is our calling to Preach peace by *Jesus Christ* to others: Now let us follow our calling, and preach him in peace amongst our selves. The love of life should make us *study to be quiet*; And the life of love should make us quiet, that so wee might study: And our study should not be by curiosity to make quarrels, but by Christian Charity to make quiet. 2 Cor. 5. 19, 20

Consule Vedelium de prudentia veteris Ecc. lib. 3. cap. 2, 3, 5, 6. Prolegom. cap. 6.

When the question was asked, how many Angels might stand upon a needles point at once? The Answer was, that it was but a needlesse point to stand upon. Let not us stand upon such needlesse points of curiosity, to the breach of Christian Charity. A *fraction* makes an uneven *Reckoning* in *Arithmetick*, and hee that makes a *fraction* in the Church, will hardly ever make an even *Reckoning* with *God*, when hee comes to audite his account unto him. *Eroſtratus* would needs do something to be spoken of when hee was dead, And what was it, but the firing of *Diana's Temple* at *Ephesus* with his owne hands? Let us chuse rather to be talked of whilest wee live, for doing nothing in the Church of *England*, then to be talked of when wee shall be dead, for doing so much evill to the Church, as the making a combustion in it. *S. Paul* would have us *follow after Charity* in the Church; let us *follow after* his example of Charity towards the Church. Never did *Pompey* the *Great*, nor *Codrus*, nor *Curtius*, nor *Brutus*, nor *Decius*, nor *Celius Balbinus*, nor any other love their countrey better, then this *Apostle* did the Church; for hee was content, that his own eternall good in *Heaven* should give way for a time, to the Temporall good of the Church. Let not us make the eternall good of the Church give way to our Temporall good in it. Let us follow after Charity in the Church, and let us follow after Charity towards it too. *Carol. Stephan.* Phil. 1. 23, 24.

3. And *yee Multitudes* follow after *Charity*.

Follow after Charity in giving *to each other*.

And follow after Charity in forgiving *of each other*.

Dives propter pauperem, & pauper propter divitem factus est. S. Auguſt.

Yee Rich follow after both these kindes of Charity towards the *Poore*; And *ye Poore* follow after both these kindes of Charity towards the *Rich*.

First, *yee Rich* follow after Charity towards the *Poore*, the *Poore* want givers in these Times. Alas for them, these Times are too hard for the *Poore*. Bee not yee that are rich too hard for the Times. Bee not Getters from the *Poore*, when yee should be givers to them; Such Gettings may be great, but they cannot be good. Yet the best, and biggest gaines are such as are gotten by the *Poore*, in such hard Times as these, I say such as are gotten by them, not such as are gotten from them. *Phocylides* thought it unlawfull for the *Rich* to be Usurers towards the *Poore*. And yet there can be no Usury more gainefull, or more lawfull then that, which the *Rich* may practice towards the *Poore*. But the way is not by getting from them, but by giving to them: *for hee that giveth to the Poore lendeth to the Lord*, and hee that lendeth to him shall againe receive his owne with usury.

μηδέποτε χρήσης πενέης γένηαὐδειπένητι, *Phocylid.*

Prover. 19. 17.

The Lord himselfe is the poore Mans surety, and hee that hath his suretyship is sure. Give then, and it shall be given to you; He that hath given you a Precept for the one, hath given you also a promise of the other. The *Poor* follow after you for Charity: do ye follow after Charity towards the *Poore*. And *yee Poore* follow after Charity towards the *Rich*: for *yee* may give to them also. *Yee* may give good words; *yee* may speake charitably of them; *yee* may pray in Charity for them; *yee* may bestow the teares of sorrow on them for the hardnesse of their Hearts, in that they will bestow nothing of Charity on you. And Teares (as saith S. *Chrysostome*) are the best Almesdeedes that can be done; yet such they are as yee may doe. Charity is of that which a man hath, and not of that which a man hath not. S. *Peter* was poore, yet charitable; *Hee had neither Gold nor Silver to give, but such as hee had, hee gave*; He gave a blessing in the Name of Christ unto the Cripple. And such as are as poore as that cripple, may bestow the Charity of their Prayers for a blessing upon the *Rich*. In some Parishes all must be either Givers or Receivers. In Christs Church all may be both; All Receivers, All Givers, and all Forgivers too.

Luke 6. 38.

Acts 3. 6.

1 Tim. 2. 1.

Yee then, even all yee, follow after Charity in forgiving others, and in forgiving all, even all offenders, and all offences,

For

For if yee forgive men their treſpaſſes, your Heavenly Father will alſo forgive you. But if yee forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes, ſaith our Saviour Mat. 6. 14, 15. Hee freely forgave his mortall enemies, and prayed for their forgiveneſſe. So did the *Proto-Martyr*, S. *Steven*. And ſo did our famous *Cranmer*. But moſt men are defective in this kinde of Charity in theſe Times. The very Heathen will riſe up in judgement with the men of this Generation, and condemne them; for many of them were very ready to forgive offences. The Time would faile mee to tell you the ſtories of *Antiſthenes*, and *Plato*, and *Ariſtotle*, and *Ariſtippus*, of *Phocion*, and of *Socrates* famed by *Apollos Oracle* for the wiſeſt man in the World, and of many others, that were eaſily intreated, yea without any intreaties, that were ready to paſſe by indignities. When *Salvus* the *Orator*, and *Catullus* the *Poet*, had inveighed bitterly againſt *Julius Cæſar*, hee freely forgave them once and againe. *Antigonus*, and *Alexander*, and *Auguſtus Cæſar* are all renowned to Poſterity for their forwardneſſe to forgive offences. Great *Tamberlaine* was wont to call himſelfe, *the wrath of God*: But good *Titus* the Sonne of *Veſpaſian*, was wont to be called by others, *the love of men*. It is better to be a *Titus*, then a *Tamberlaine*; more honourable to be kinde, then cruell. And many Pagans were more worthy of honour for it, then many *Chriſtians*.

Luke 23. 34. Acts 7. 60.

Dr. Fox Act Mon.

Amor, et delicia humani generis.

But ſhall the *Law* of *Nature* doe more with Heathens, then the *Law* of *Grace* can with Chriſtians? Let us alſo practice this forgiving Charity. Forgiving Charity is moſt ſuitable to this Aſſembly. It maketh moſt for making Peace, and that's the end of this aſſembly, as I conjecture.

Give me leave to repeat this Exhortation unto thoſe that are eſpecially concerned in the Occaſion of this Aſſembly, and I ſhall conclude.

In the firſt place, Ye *Right Reverend*, that are *Commiſſioners* for the *Seat of Judgement*, διώκετε τὴν ἀγάπην, *follow after charity*. Ye are now in this *Court of the Lords houſe* to heare of Charity, and of Mercy; But ye are preſently to remove unto that other *houſe of the Lords Court*, to doe juſtice, and to denounce judgement. Let this Chriſtian Charity follow your Honours

nours from this Court of the Lords houſe, unto that houſe of the Lords Court, that your Honours may follow after Charity there, remembring Mercy in the midſt of Judgment.

And Ye, that are in *Commiſsion* for this County, διώκετε τ ἀγάπην, *follow after Charity*. Follow after it in the County, and follow after it towards the County. Be *Plato's Common-wealths men*, for the Common-wealth. Follow after Charity towards the Publick: & remember, as concerning the Private of any, that Charity does no wrong; It oppreſſes none; It packs not the heavieſt burthens upon the weakeſt backs. It does not as Authority does ſometimes. Now whether it were Authority, rather then Charity, thus to charge this publike office of Preaching upon the weakeſt abilities to diſcharge it, ye may be Judges: For my part, I will not, may not judge, what it was that did firſt charge that Publick Authority where it is, ſo full of other Charges. But for this, which concernes my charge, I may ſay, that it was for a man to doe as he was done to, not as a man would have been done to. But now this Charge is even done, and that with Charity. There are but ſome few others, to whom I muſt leave this Exhortation, and ſo diſcharge my ſelfe.

Ἐκας ὁ ἡμῖν ἐχ' αὑτῷ μόνον γέγονεν ἀλλὰ τῆς γενέσεως ἡμῖν τὸ μέν τι ἡ πατεὶς μελζέλαι, &c. Πλάτων.

Mat. 7. 12. Luke 6. 31.

Amongſt thoſe others, *Ye Jurors*, follow after Charity. And firſt, *Ye Jurors* of the *Great Inqueſts*, διώκετε τὴν ἀγάπην, follow after Charity. Let no private intereſt be indulged, to the prejudice of the Publick; as the Truſtees of the County, follow after Charity towards it, and ſhew your love unto it. And in private concernments alſo follow after Charity. Conſider well amongſt your ſelves, whether Charity in an *Ignoramus*, grounded upon this Exhortation, be not better then Extremity in *Billa vera*, grounded upon bare preſumptions.

And *Ye Jurors* of *Life* and *Death*, follow after Charity. I ſpeak not this in favour of the *Tacian Hereſie*, or the *Manichean*, but in love to true Chriſtianity, which proves its ſelfe by all the parts of Charity, and that tells us, that it is better to ſave life then to deſtroy it, when it may be done without injuſtice.

1 Cor 7. 15. 1 Pet. 3. 11.

And then *Yee Jurors* of *Niſi Prius*, *follow after Charity. Your calling to Chriſtianity, and your calling in Chriſtianity, are both to Peace.* Your generall calling, as *Yee* are *Chriſtians*, is to ſeeke peace

peace for your selves. And your speciall calling, as *yee* are *Jurors*, is to make peace for others. *Let that Peace of God then rule in your hearts, to the which also yee are called in one Body.* Coloss. 3. 15.

It is the businesse of honest Juries to end differences, and to make peace; and so it is of holy Christians; There is nothing more proper to a Christian, saith S. *Basil*, ὡς τὸ εἰρηνοποιεῖν, then to pacifie Dissentients. *The fruit of Righteousnesse is sowne in peace, of them which make peace*, saith S. *James*, And *blessed are the Peace-makers*, saith our Saviour, *for they shall be called the Sonnes of God*, Mat. 5. 9. If they be the Sonnes of God that make peace, certainely saith S. *Gregory*, they are the Sonnes of the Devill, that marre peace, or that hinder it from making. *That yee* may be sure to make it, yee must be sure to follow τὰ τῆς εἰρήνης, the things that make for peace; follow after Charity, that makes for peace, and that, if any thing will make it; follow after it towards *Plaintiffs*, and follow after it towards *Defendants*; And *yee Plaintiffs*, and *yee Defendants*, leave following of one another in vexatious *Sutes*, and *follow after Charity.* οὐδὲν γὰρ οὕτως ἴδιον χειστιανῶ. Jam. 3. 18. Rom. 14. 19.

It was a strange thing to *Salvian*, in his dayes, to see One place his greatest Happinesse, in the great Unhappinesse of an other. Why should it be a thing so common as it is, in these dayes? The Inhabitants of *Japan* would needs salute by pulling off their Shoes, because that they of *China* did use to salute by pulling of their Hats. Thus many love to live in opposition; And to be like meere *Antipodes*, in all their wayes, to their next *Neighbours*. They are easie to be provoked, and hard to be intreated, which is quite contrary to Christian Charity; for *Charity is not easily provoked, it suffereth long, and is kinde*, saith S. *Paul*; *But it is easily intreated*, saith S. *James*. It *beareth all things, it endureth all things*, saith S. *Paul*. It envyeth not, it seeketh not her owne: not *usque ad apicem juris*; To the utmost *punctilio* of right; for *summum jus summa discordia*, sayes *Martin Luther*, The extremity of Right, causeth the extremity of Wrangling. *Ye Plaintiffs* then be perswaded to remit something of right for Charity sake, and for Quiet sake which followes after Charity. Hey'lyns Geograp. *Orientall Islands.* 1 Cor. 13. 4, 5. Jam. 3. 17. 1 Cor. 13. 7.

Rom 12.18,19, 21. And yee *Defendants*, *follow after Charity*, *and if it bee possible*, *as much as lieth in you*, *live peaceably with all Men*. *Avenge not your selves*, *but rather give place unto wrath*; *Bee not overcome of evill*, *but overcome evill with good*. εἰρήνην διώκετε, saith S. *Paul*; follow after peace, when the *Plaintiff* hath taken it from you, doe yee follow after it, untill yee have overtaken it, follow after it with the *Plaintiffe*, and follow after it μετὰ πάντων, even *with all Men*, and follow after it, with an ei δυνατὸν, if it be possible to overtake it, and follow after it, with a *quantum in vobis est*, as much as lieth in you to recover it. *Be of one minde*, *and live in peace*, *and the God of love and peace shall be with you*.

Heb. 12. 14.

2 Cor. 13. 11.

And *Yee*, that are *Juris-periti*, *yee*, that follow the practice of the *Lawes* of this Kingdome, διώκετε τὴν ἀγάπην, follow the practice of this Law of Christs Kingdome, follow after Charity; follow after it towards your *Clients*, and follow after it towards their Antagonists. *Plead* this Law of Christs Kingdome to them, as well as the Lawes of this Kingdome for them. Perswade them to value the Authority of this Law of Christs Kingdome, by the credit of the Author. The greatest *Lawyers*, and *Law-givers* amongst the Heathen, did ever father their Lawes upon the Gods of greatest credit amongst them, that men might give the greater reverence to them.

Plutar. in vit. *Lycur. Diodorus Siculus.* Those Lawes which *Lycurgus* made for the *Lacedemonians* were fathered upon *Apollo*; Those Lawes which *Minos* made for the *Cretians* were fathered upon *Jupiter*; And those which were made by *Anacharsis* for the *Scythians* were fathered upon *Zamolxis*; And those that had no Fathers for their *Lawes* did finde out Mothers for them. *Numa Pompilius* that made *Lawes* for the *Romanes* aseribed them to the Goddesse *Egeria*; And *Zaleucus* that made *Lawes* for the *Locrians* ascribed them unto *Minerva*. These Gods and Goddesses had all beene Men and Women amongst the *Heathens*. But the *Author* of this Law of Love is none other but the great God of Heaven and Earth; The God of Gods, and Lord of all Lords. And it is hee himselfe that urges the practice of it; For his sake men ought to follow it, and in speciall manner towards

Herodot in Melpom. *Ludovic. Vives in S. Aug. de civ. Dei* *Plutar.* in vit. *Num. Pomp.*

towards himselfe. That Noble *Arimathean*, that plaid the *Sextons part* to in-grave our *Saviours* Body in a *Stone*, was one of your profession, a worthy Counsellour; Bee yee of his profession towards Christ. Hee shewed Charity towards the humane Body of Christ, when it was crucified; Doe yee shew Charity towards the mysticall body of Christ, the Church, which is almost crucified. Hee did his best to take that Body of our Saviour from the Crosse, and hee did it. Do but yee your best, to take the Crosse from this Body of our Saviour, it may be yee may doe it; doe something towards it. The Law of Charity was from our Saviour; And the Charity of this Law should bee chiefely for him; For his sake then follow after Charity.

Mat. 27. 57, 58, 59, 60. Mark. 15. 43, 46. Luke 23. 53.

And yee, that undertake for others in their Law-cases, undertake also in this Gospell-case for Christ, be his Attorneyes. He is the *Prince of Peace*, be yee all for the Peace of this Prince. Bee yee for Christ, that Christ may be for you; Labour to make peace on Earth for your Christian Clients, that Christ as your *Advocate*, may make peace for you with God in Heaven. Let no one here of your Profession be a *Lachesis*, to spin out the thread of controversie, when the Judge would be an *Atropos*, to cut it off. And when the Judge would be an *Oedipus*, to unty the knots of doubt betweene Party and Party; Let no one be a *Sphinx*, to entangle them more, and more. When the Judge hath put the old, and *tyred* quarrells to their *Squatts*, let no one *start* them againe, to be *hunted* from Court to Court. Let nothing be done through strife, or vaine glory. But let all your things be done with Charity. And so let the things of all.

Isaia. 9. 6. 1 John 2. 1. Philip. 2. 3. 1 Cor. 16. 14.

I have done with you; I have done with all. What I say to you, I say to all, διώκετε τὴν ἀγάπην: *Follow after Charity.*

* * *

THE CONSUMMATION OF FELICITY.

A SERMON

PREACHED AT

S^t. PETERS Church in the City of *Norwich*, JUNE, 15. 1645.

St. *Chryſoſt. Hom.* 5.

Ἂν ἴδω κατορθώσαντας ὑμᾶς, τὸ πᾶν ἀπείληφα, ἱκανὴν τῶν πόνων ἀπολελάβομεν τὴν ἀντίδοσιν.

Chaſſanæus Catalogi Gloriæ Mundi ter. par. *Dabit Deus gloriam omnibus illis, qui moriuntur in ſtatu bonitatis, virtutis, & veritatis, & qui ipſum diligunt, & ſuam gloriam ſperant.*

LONDON,

Printed for *R. Royſton*, at the Angell in *Ivie-Lane*, 1651.

THE CONSUMMATION OF FELICITY

A

SERMON

PREACHED AT

St. Peter's Church in the City

of Dublin, June 15. 1684.

LONDON,

Printed for R. Royston, at the Angell in Ivie-Lane, 1685.

TO THE VVORSHIPFULL, JOHN HOBART, Esq.

The fulnesse of joy in the presence of God, and pleasures at his right hand, for evermore.

SIR,



Our desires intimated by your Proxy, and iterated by your Selfe, were as they seemed very reasonable, so that an utter denyall of them must needs have beene, and seemed, most unreasonable; Indeed they were so just, that my devoire could not but be just according to them. This Sermon, which ere while, (such as it is) was publickly presented to your eares, is now (such as it was) represented privately unto your eyes. And surely these are the *Organs of a Doctrinall sense* as well as those. And your Piety, I hope, will imploy them onely as such, whilest that my Pen does thus repeate this Sermon to them. My Charity compells mee to believe so of them; or otherwise my Pen should never have preached to them; For I confesse ingenuously, that I please my selfe but onely in pleasuring you by penning of this uncouth Sermon.

Many

Habet neſcio quid latentis energiæ vox viva. S. Hieron. *Epiſt.* 36.

Many things delivered *vivâ voce*, and paſſing by the Eares but once, may paſſe for tolerable, yea and may be deemed acceptable: But if once they be turned into *Dead Letters*, and *laid forth in Sheetes*, their life is gone, and it were well for them, if they might be buryed. But alas! then they lie open to more exceptions under a ſenſe more curious, and more criticall then that of Hearing, having an advantage to view, and review its object as often as it pleaſeth, and as long at once. It is therefore the Care, and Policy of many, that they may keepe the credit which they get amongſt their Auditours by Preaching, to keepe themſelves from penning of their Sermons, leſt they loſe it by criticall Readers. But for my part I Preached this Sermon to many others with your ſelfe, that you, and they might have an higher eſtimate of the Matter of it then you had, and have now Penned it that you may have a lower eſtimate of the Manner of it then you have. Indeed I ever intended θεολογεῖν in compoſing of this Sermon for the Pulpit, but τεχνολογεῖν, I never ſtudyed, never intended, and therefore cannot but admire, that any in that Auditory ſhould admire it for *Technologie*. Surely the common abuſes of the Pulpit in theſe Times beneath the Majeſty of it, have cauſed thoſe Sermons to bee Chriſtened Neate, which are not too too ſlovenly. With mee to Preach honeſtly is to Preach elegantly; Yet σεμνηγορία, & σεμνολογία differ as much in ſenſe as ſound. But call it now even what you pleaſe, it is now yours a ſecond time, and by a ſecond way. *Denomination is one Priviledge belonging to Dominion.* It was yours when deſired by you, being made yours when firſt delivered over the Cuſhen to you.

Solet acceptior eſſe Sermo vivus quàm ſcriptus. S. Bernar.

ἡ ζῶσα αἴσθησις εἶναι πέφυκε τῆς ἀκοῆς καὶ πιστοτέρα καὶ σαφεστέρα, S. *Chryſoſt. Hom.* 9.

S. Chryſoſt. *In cap.* 1. *Geneſ. Hom.* 14.

you. There could be no injuſtice then in your Worſhip in demanding of your owne, but in mee there would, had I perſiſted longer to deny the private uſe of that unto you, which I ſo publickly deliverd to you to make uſe of. I could have wiſhed that it might, like the ἐφήμερον, have dyed that very day that it came up, and dyed mine; But ſeeing it muſt be tranſplanted that it may live, I am very glad that it ſhall live yours, and ſhall be more glad if this performance proves not ſo unacceptable, but that ſome further imployment may be commanded him, that by his ſecond endeavours would moſt willingly prove himſelfe,

Plin. *Nat. Hiſt.* l. 25. 13.

Sir,

Your moſt humble Servant,

EDVV. WILLAN.

TO THE
VVorshippfull *John Hobart*, Esq.

SIR,

THis Sermon hath been questioned once, and may again be questioned. It hath bin questioned by others before now: And now it may be questioned by your self. You may now question it for being publick: But others have thought their questioning of it the more pertinent for being thus long private; For their Question was not about the Matter of it, but the Author. No Title in it, that I know of; but the Title to it was in Question. Had it been one of Smyths, or Pembles, one of Heirons, or Wheatelys Sermons, questionlesse the Questionaries had been so lectured, and preached in it, that they needed not have been so absonous in publick, as to my face to Question, whether it were mine own? I can but wonder at the Question: for I never borrowed other mens stilts to hide the tallnesse of my fantasie before the poorest halting Cripples. I confesse, I ever thought it lawfull to steale a Sentence in a Sermon; but not so to steale a whole Sermon. Nor was it any One, but many Authours that afforded help unto me in composing this. My Purse was never able as yet to purchase Bookes enough to make a complete Library: But such Bookes as I have, I love to reade, and such Bookes as I reade, I love to make use of; Yet is it not my use to take all the Principall of any instead of the use. The Prophet *David* would not sacrifice unto the God of Israel, of that which cost him nothing. Nor do I use to offer that before the same God unto his people, which cost me nothing but a Groat, or Teston at the Stationers shop. Such as it is it has been offered once, and againe unto the people from the Pulpit; And now, such as it was, it is to be offered to them from the Presse, for I cannot but own it every where, and desire your Worship to own the humblest of your servants in it

2 Sam. 24. 24.

EDWARD WILLAN.

READER, the former Epistle was prefixed when these Notes were first desired by Mr. Hobart for his private use. This second Epistle is now affixed also to hint the occasion of my Printing them.

The

THE CONSUMMATION OF *FELICITY.*

PSAL. 16. 12.

In thy Presence is the fullnesse of joy: and at thy right Hand there is pleasure for evermore.

THE fairest way (though it be the furthest way) into the *City* of the *Text* is thorow the *Suburbs* of the verse before it. And by that Way wee may observe, that *Christs* way to *Heaven* was by the *Gates of Hell.* In the verse before the Text the Prophet foretells the *Bitternesse of Christs Passion*; In the Text it selfe hee tells the *Blessednesse of Christs Glorification.* In that wee may behold him in his *lowest Humiliation*; In this we may behold him in his *highest Exaltation.* In that we may observe him sustaining *the fullnesse of sorrow* in his Fathers absence; In this wee may observe him regaining *the fulnesse of joy* in his Fathers Presence. In that wee may see how hee felt the heavy Hand of Gods displeasure for a time; In this wee may see how hee found the pleasure at Gods right Hand for evermore. And thus in both together wee may

observe how Christ passed by the Crosse of ignominy, and the ignominy of the Crosse, unto the Crown of Glory, and the Glory of that Crown.

Tota Christi vita fuit continua passio. Brent.

Indeed, the whole *life of Christ* from his *Cradle* to his *Crosse* was nothing but a bearing of the Crosse; for no sooner did hee beginne to crosse this troublesome World, but hee himselfe was troubled with a World of crosses, crossed with a World of troubles. But the greatest Crosse that ever hee suffered in the World was his suffering upon the Crosse to save the World. That Crosse that did beare Christ was the heaviest Crosse that ever Christ did beare. And therefore though his daily sufferings were encreased with his Days of suffering; yet the Sufferings of his last Day have caused that Day of his last Sufferings to be Christened his Passion-Day κατ' ἐξοχήν. For then was his Soule in a very Hell of Sufferings; And then were the very Sufferings of Hell in his Soule. But *his Soule was not left in that Hell of Horrour*; Nor was that Horrour of Hell left in his Soule. His Soule and Body too were both right-soone felicified *with the fulnesse of joy in the presence of God, and with pleasure at his right Hand for evermore.*

Our Lord and *Saviour* suffered for a time on Earth for us, that wee might not suffer for our selves in Hell for ever. Yea hee suffered willingly upon the Crosse for our sakes, that wee might be willing to suffer under the Crosse for his sake; and we must be willing *to suffer with him here*, or hee will never be willing that wee should *reigne with him hereafter*. *Wee must take up our Crosse, and follow him*, if ever with him wee would enjoy *the fullnesse of joy in the presence of God, and pleasure at his right Hand for evermore.*

2 Tim. 2. 12.

Mat. 10. 38. 16. 24. Marke 8. 34.

It was his pleasure to beginne an Health to us in the bitter cup of sufferings; and wee must pledge him in the same cup of sufferings, if wee would be sharers with him of the Health. It was his intent, when hee tooke his owne Cup off, to have the Health goe round, *Yee shall indeed drinke of the same cup that I drinke of*, saith hee, *Mat.* 20. 22. And good reason: for why should any Servant looke to fare better then his Lord and Master? *It is enough that the Disciple be as his Master, and the Servant as his Lord*, saith the Lord our Master.

Mat. 10. 24, 25. Luke 6. 40. John 13. 16. 15. 20.

He

He was *the Lillie of the Valleyes* which *Solomon* sung of; and as a *Lilly amongst Thornes* he was whilest hee grew in this earthly Valley. Encompassed hee was with Thornes even all the time hee was growing here; yea hee was quite covered with them at the last. Hee was *crowned with Thornes*; and by wearing of them was worne up by them. But hee wore them onely as the Head of the Church. And must not the Body be conformed to the Head? Must not the Church be thorned with tribulations as well as Christ? Yes surely; And every mysticall Member of the Church must be conformed to the Body of it: For tribulation is every true Disciples Portion. Christs Servants must all be sufferers. Hee that would waite upon our Saviour in the height of Glory must be content to follow him thorow the depth of Misery. *The way to Heaven is by weeping Crosse.* It is through much tribulation, yea δι᾽ πολλῶν θλίψεων, *through many tribulations, that wee must passe to the Kingdome of Heaven*, if ever wee looke to enter into it. Temporall sufferings are the Legacyes which our Lord bequeathed to all his faithfull followers as an annuity unto them. ἐν τῷ κόσμῳ θλῖψιν ἔξετε, saith hee unto them, *John* 16. 33. *In the World you shall have tribulation; For if they have persecuted me, they will also persecute you*, saith hee, *John* 15.20. and therefore *marvell not* (saith he) *though the World hate you; for it hated me first. If yee were of the World, the World would love his owne: But because yee are not of the World, but I have chosen you out of the World, therefore the World hateth you*, John 15.19. In this World therefore they *that will live godly in Christ Jesus must suffer persecution*, as saith that inspired secretary of the Holy Ghost, St. *Paul.* 2 *Tim.* 3.12. And well may wee say with him, 1 *Cor.*15.19. *If in this life onely we had hope in Christ, wee were of all men most miserable.* Miserable are all men in this life; But wee, the servants of Christ, were the most miserable of all men, if in this life onely we had hope in Christ.

Song of *Sol.* 2. 1, 2.

Mat. 27. 29.

Ephes. 5. 23. Isaia. 53. 4, 5, 6, 7, 8.

Acts 14. 22.

ἃ βίῳ ἀλη-θῶς ὁ βίῳ ἀλλὰ ξύμφο-ρα.

It cannot be therefore but there must needes be an other life, and that life must needes be better then this present; for it cannot be that Christ our Lord, the *Lord of Life, a righteous Lord*, should serve them alwayes worst that in all their lives doe serve him best; And them ever best that serve him ever worst.

Jerem. 12. 1.

1 Sam. 2. 30. It is a Bargaine of God's owne making *to honour them that honour him.* And God will ſurely make thoſe Bargaines good that are of his owne making. Can Hee ſay it, and never doe it? Can Truth it ſelfe prove falſe? It cannot be; Never did God ſuffer any Man to loſe by doing for him; Nor was ever any Man loſt by ſuffering for him. Hee will infallibly ſave all them that doe unfeignedly ſerve him. Yea truely, they doe even ſerve themſelves that doe truely ſerve the Lord. And they doe ſave themſelves too moſt ſurely that loſe themſelves for ſerving him moſt ſeriouſly.

John 14. 6. Indeed it is a *Paradox*, yet is it *Orthodox* indeed; for it is an Oracle from the mouth of Truth it ſelfe, *Mat.* 16. 25. *That whoſoever will ſave his life ſhall loſe it: and whoſoever will loſe his life for Chriſts ſake ſhall ſave it.* It ſeemes that it is the loſſe of life to ſave it, by forſaking *Chriſt the Lord of Life*; And that it is the ſaving of life to loſe it for his ſake, who is life it ſelfe, and the giver of it. Hee that does not loſe Chriſt with his life, or in it, ſhall ſave his life in Chriſt, and with him; And hee that layes downe his life for Chriſt his Saviours ſake, ſhall take it up againe for his owne with immortality added to it.

Let no Man therefore either thinke, or ſay that ſufferings are the onely Salaries, or the ſole rewards that our Saviour Chriſt vouchſafeth to beſtow upon his Souldiers, and upon his Servants: For never did any Souldier beare armes under the commands of a more Noble Captaine, or more excellent Generall; Nor can any man ſerve a better or more generous Maſter.

Dorotheus. The *Proto-Martyr* was S. *Steven.* Hee was the firſt that ever warred under the *Banner* of *Chriſts Croſſe* to the loſſe of life. The vaunt-gard was led on by him; and hee himſelfe did march in the very front to bid the enemy battell; and was hee no way rewarded, thinke yee? Had hee nothing beſtowed upon him, but onely a volley of ſtones? Did hee loſe all ſalaries with himſelfe? Oh no! Did hee not rather winne that life which is eternall by loſing of his temporall life in that *Bed of Honour?* And has hee not ever ſince borne inveſted with

Acts 7. 59.

the

the *Crowne of Martyrdome?* And has not that beene ever deemed a Crowne of Glory? Who ever called that firſt Brigade of holy Martyrs a forlorne-Hope, that was carryed on by his Chriſtian Gallantry, and valiant Chriſtianity? Yet it was the firſt Party that faced the foe, and gave the Onſet. Did not the very *Heavens open to give Quarter to his Soule*, when it was beaten from the littler Gariſon of his Body by a charge of ſtones? They are happy loſers that are ſo beate into Heaven.

As ſoone as he was ordained (as though hee were appointed for this purpoſe) ſtoned to death by them that ſlew the Lord, and for this cauſe as the firſt triumphing Martyr of Chriſt, according to his Name, hee beareth a Crowne. *Euſebius l.2.1.* Acts 7.55,56.

S. *Paul* was an other valiant Champion for the *Lord of Hoſts*. *He fought with Beaſts at Epheſus after the manner of Men*, and overcame them. And was there no reward beſtowed upon him for *fighting his good fight*, but onely the Romane Axe ſharpened with Neronian cruelty? Yes, hee knew there was *laid up for him a Crowne of Righteouſneſſe*, *which the Lord*, *the righteous Judge would give unto him.* 1 Cor. 15. 32. Linus *Epiſ. de Paſſione Pauli.* Dorotheus, Euſebius, *Hiſt. Eccl. l. 2. c. 22.*

Or had Gods humble ſervant, *holy Job*, no better wages then *a Dung-hill*, and *a Pot-ſheard* for ſerving in ſuch *Paines* to ſuch *Poverty* with ſuch *Patience?* Pained hee was in his fleſh till pined unto skin and bones; And poore hee was to a very Proverb; yet patient to a Miracle; And had hee no remuneration? Yee ſhall finde hee had, and that a large one too, if yee ſhall conſult the vouchee of his ſacred, and authentick ſtory towards the concluſion of it. God was as free to him, as hee had beene faithfull to God. *Job* was not long in Miſery, before the Lord did manifeſt his bounty to him, through the abundant riches of his Mercy. Job 2. 7, 8. Job. 2. 10. Job 42. 10, 11.

The Crowne of Thornes was put upon our Saviours Head, but was ſoone pulled off againe. And his tender Limmes were faſtened to the Croſſe, but could not be made ſo faſt unto it, but that they were ſoon looſed from it. The Miſery of the Croſſe was quickly changed into the Majeſty of a Crowne, And the Paine of the Thornes into the Pleaſure of a Throne. The Soule of our Saviour was not left in the Hell of Sufferings; Nor ſhall the Sufferings of Hell be left in any Soule that is our Saviours. His Soule was ſoone tranſlated with His Body unto Bliſſe, and Glory, Acts 1. 9.

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Acts 1. 3.

Glory, and ſo ſhall all the Soules and Bodies that belong to him. Hee hath *Coronets of Happineſſe* to Nobilitate the Heads of all his faithfull followers. And hee hath *Palmes of Victory* to Honeſtate the Hands of all (I doe not ſay) the *Martyred Army of Nobles*; But the *Noble Army of Martyrs*; and hath *ſtoles of Holineſſe* to compleate even all the Hoſt of Heaven *Cap a-pe.*

The Saints on Earth are all but *Viatores*, way-faring-Men, wandering Pilgrims farre from home: But the Saints in Heaven are *Comprehenſores*, ſafely arrived at the end of their journey. All wee here preſent for the preſent are but meere ſtrangers in the midſt of danger, wee are loſing our ſelves, and loſing our lives in the Land of the dying: But ere long wee may finde our lives, and our ſelves againe in Heaven with the Lord of life, being found of him in *the Land of the Living*. If when wee die we be in the Lord of Life, our ſoules are ſure to be bound up in the *bundle of Life*, that ſo when wee live againe we may be ſure to finde them in the life of the Lord. Now we have but a *dram*, but a *ſcruple*, but a *graine* of happineſſe, to an *ounce*, to a *pound*, to *a thouſand weight* of heavineſſe; Now wee have but a drop of joy to an Ocean of ſorrow; But a moment of eaſe to an Age of Paine: But then (as S. *Auſtine* very ſweetly in his *Soliloquies*) wee ſhall have endleſſe eaſe without any paine, true happineſſe without any heavineſſe, the greateſt meaſure of felicity without the leaſt of miſery, the fulleſt meaſure of joy that may be without any mixture of griefe. Here therefore (as S. *Gregory the Divine* adviſeth us) let us eaſe our heavieſt loads of ſufferings, and ſweeten our bittereſt cups of ſorrows with the continuall Meditation, and conſtant expectation of the *fulneſſe of joy in the preſence of God, and of the pleaſure at his right Hand for evermore.*

S. Auguſt. *l. ſolil. cap.* 35.

Nazianz. *in funere patris.*

And thus by this vaſt circumfereuce of the *Suburbs*, yee may eaſily geſſe that this Text is a City of more then *one whole dayes journey*. Yet can I make but *halfe one Sabbath-dayes-journey* into the Parts, and thorow the Paſſages of the ſame. And therefore I cannot ſtand, as otherwiſe I ſhould, to ſhew you all the Remarkables in it, I ſhall only point at the chiefeſt.

When that antient Pillar of the Church S. *Auguſtine*, the

Ornament

Ornament of Hippo, had enlarged his *City of God* into 22 Books, hee then confeſt that all that he had written was but *ſtilla de mari, ſcintilla de foco*; as a drop to the Ocean, or the ſmalleſt ſparkle to the heape of fire upon the Harth. What an unequall proportion then muſt one Sermon needs hold with ſuch a copious ſubject as this? *Ezechiel* the Prophet drew forth a lively Portraiture of the *Earthly Jeruſalem* within the ſmall compaſſe of a *Tile*. But this *Prophetick Swan of Jordan*, this *unfabled Muſe of Syon*, this *Hebrew Syren, holy David*, a Muſicall Prophet, a Prophetical Muſician, an inſpired Songſter, *the ſweete ſinger of Iſrael*, yea Iſraels ſweeteſt *Orpheus*, hath both ſung the Prayſes, and penned the Portraiture of the *Heavenly Jeruſalem* within the ſmaller compaſſe of my Text. Ezech. 4. 1.

For this Text is a very true Map of Heaven, though it be a very ſmall one. It is a very full deſcription of that endleſſe, that boundleſſe Kingdome. A very lively repreſentation of that holy Land of Promiſe, that promiſed Land of true holineſſe, whereof the Earthly *Canaan* was but an Adumbration. That great favorite to the *God of Iſrael, meeke ſpirited Moſes*, the firſt Governour of all the *Iſrael of God*, before his departure out of this life, which was before the Hoſt of Iſrael had marched thorow the Wilderneſſe into the promiſed Land, was vouchſafed a view of it from the *top of Piſga*; And that his view of *Paleſtina* at that diſtance was to ſhew unto us, that a ſpirituall Iſraelite may ſometimes obtaine *a Piſga ſight*, or Glimpſe of Heaven before his entrance there, or that hee hath quite paſſed thorow the Wilderneſſe of this tranſitory World. Here therefore, if the Worldly cares of this Earthly Kingdome of *England*, deemed by many to be a *ſecond Paleſtina*, have not wholy poſſeſſed your mindes, and left no roome for any Contemplations of the Kingdome of Heaven, give mee leave, for a little time to remove this Earthly Kingdome from your Mindes, by removing your Mindes from this Earthly Kingdome; And let mee carry your ſoules to the Heaven of joyes by bringing the joyes of Heaven to your ſoules. Surely there cannot bee a more pleaſing way, nor a neerer to bring Mens ſoules to *the fulneſſe of joy in the Preſence of God*, then to bring *the fulneſſe of joy in the Preſence of God* unto Mens ſoules. If there be any Deut. 34. 1, 2, 3, 4.

Speculatio veritatis est ipsa Felicitas. Aristot. *l.* 10. *Ethic.*

Heaven to be enjoyed upon Earth, it is in the Contemplations of the joyes of Heaven. And they that open their Soules to let the Pleasures of Heaven into them by meditating of them, What doe they but open Heaven it selfe to let in their soules unto those Pleasures? If there be any true Pleasures to be expected in this life of sorrowes they must needs be in the constant Expectation of *the fulnesse of joy in the Presence of God, and of the Pleasure at his right Hand for evermore.*

In thy Presence is the fullnesse of joy, and at thy right Hand there is, &c.

In the Text, upon the first view of the words, we may discoverer two Remarkables;

1 } The { *Consummation* } of true felicity.
2 } { *Continuation* }

In thy Presence is the fullnesse of joy, there's the Consummation of true Felicity.

And at thy right Hand there is Pleasure for evermore, there's the Continuation of that true Felicity to all Eternity.

First of the Consummation of true Felicity; And if we but review the words as they doe discover the same unto us, we may plainely see how true Felicity ascendeth as it were by steps unto its Consummation.

The first step is *joy.*

The second *fullnesse of joy.*

The third *the fullnesse of joy.*

The fourth *the fullnesse of joy in the Presence of God.*

The fifth *the Presence, constant,* and *incessant Emanation of the fullnesse of joy in the Presence of God from the Presence of God*, In thy Presence *is*, &c. *there it is*, not there it was, nor there it may be, nor there it will be, but *there it is*, there it *is* without cessation, or intercision, there it allwayes hath beene, and is, and must be. It is an assertion *aeternæ veritatis*, that is alwayes true, it may at any time be said that there it *is*. In thy presence *is* the fullnesse of joy; And herein consists the Consummation of Felicity: For what does any Man here present wish for more then joy? And what measure of joy can any Man wish for more then fullnesse of joy? And what kinde of fullnesse would

any

any Man wish for rather then this fullnesse, the fullnesse καὶ ἐφ' ᾧ ? And where would any Man wish to enjoy this fullnesse of joy rather then in the presence of God, which is the ever-flowing, and the over-flowing Fountaine of joy ? And when would any Man wish for this enjoyment of the fullnesse of joy in the very Fountaine of joy rather then presently, constantly, and incessantly ? Now all these desirables are incircled within the compasse of the first Remarkable to make up the Consummation of true Felicity. *In thy Presence is the fullnesse of joy.*

The second Remarkable was the Continuation of true Felicity to all Eternity, In these words, *At thy right Hand there is pleasure for evermore*; And if wee bestow a serious Review upon these words, wee may finde these foure Considerables in them, which are as so many Retainers to true Felicity.

The first is *Pleasure*, which is indeed *the second selfe* of Heavens Happinesse. The second is a *Variety of Pleasures*, as it is in our last, and best translation, *Pleasures*, in the Plurall Number. *Delectationes*, so St. *Jerome*, *Jocunditates*, so *Montanus*, ἡδονάς, so the *Originall*; All Pluralls. And this Plurality, or Variety of Pleasures must needs add much pleasure to every one of all those Pleasures whereof there is Variety.

The third is the Height of all those severall Pleasures; *Delectationes in dextrâ tuâ*, Pleasures at thy right Hand, *i. e.* Pleasures at the height, for that's the ἀκμὴ, the *apex*, the very *Commencement*, or accomplishment of the highest Degree of Pleasure.

The fourth is the Length of all those Pleasures at that height, *for evermore*. Now what can be thought of to be added more ? Can any Degree of Pleasure be higher, then that at Gods right Hand ? Or can any pleasures be more lasting then those that are for everlasting, or lasting for evermore ? What can any Man wish for more ? Can any man desire any more then to enjoy as compleate a fullnesse of joy as it is possible for any to desire to enjoy, and to enjoy that fullnesse of joy as long as it is possible for any Man to desire to enjoy it ? Now this Text affordeth, and ascertaineth all this to be in the Heavenly presence of God, *In thy Presence is the fullnesse, &c.*

There is pleasure; so the former translation. *There are pleasures*;

ſures; ſo the latter. The latter is the better, but both are beſt together. Wee may obſerve them both to ſpeake that fully, which either of both ſpeaketh truely. Here on Earth Men ſeeme ſometimes to take great pleaſure in things, that neither are true pleaſures in themſelves, nor have true pleaſure in them; And they have true pleaſures ſometimes offered to them, and they take no pleaſure in them. But in the preſence of God there are true pleaſures, and there is true pleaſure in them to the enjoyers of them. True pleaſures in themſelves they are, and ſo ſhall be for evermore. And they are true pleaſures alſo unto thoſe that have them, and unto them they ſhall for evermore be ſo. The longeſt Duration of them ſhall not diminiſh their Delectation in them; pleaſures at the height they are, and ſhall be in themſelves. And there ſhall be the Height of pleaſure in them to thoſe that ſhall enjoy them for evermore בימינך *at thy right Hand*, *Phraſis Metaphorica*, It is a figurative expreſſion; A phraſe borrowed (as I ſuppoſe) from that faſhion amongſt Men whereby they ſhew their Reſpects unto thoſe of place and dignity; for by giving the right Hand is ſignified the giving of Honour to them. But *God is a Spirit*, as our Saviour telleth us, *John* 4. 24. And a Spirit hath no ſuch hands as Man hath; A Spirit hath neither a left hand, nor yet a right. Here therefore the word muſt not be underſtood καθ' ἀνθρωποπάθειαν, after the Manner of Men. Indeed it is ſpoken ἀνθρωποπρεπῶς as the Schooles are wont to ſpeake, *ad captum noſtrum*, to our humane apprehenſion. But it muſt be underſtood Θεοπρεπῶς, in a Diviner ſenſe, as ſpoken of *God*. That caveat therefore with which S. *John* concludes his firſt Epiſtle may here be very opportune, τεκνία φυλάξατε, *little Children beware*, and beware of that here whereof hee warnes you there, *beware of Idols*.

There were ſome *Hereticks* of old, which were called *Anthropomorphites*, as *Theodoret* ſtories it of them, becauſe they aſcribed an humane ſhape to God himſelfe. And they did ſo thinke of God, becauſe the Scriptures doe make frequent mentions of the *Eyes*, and *Eares*, of the *Face* and *Mouth*, of the *Heart* and *Bowells*, of the *Back parts*, and *Feet*, of the *Armes* and *Hands* of the Almighty. And when ſome ignorant

Theodor. *l.* 4. *cap.* 10. Faber Stapulē. *in canon adverſus Hæreticos & Hæreſes.*

People

People reade, or heare ſuch Expreſſions in the Scriptures they may ſoone ſet up an Idoll in their *Heades*, or in their *Hearts*. A Man may ſooner *fancy an Idoll* then hee can *faſhion* one. His head can worke a great deale faſter then his hands to make a Repreſentation of God. The Text aſcribeth an hand to God, and with a diſtinction, a right hand; yet may wee not thinke that God hath an Humane Shape, or Bodily Parts. *Nullis membrorum lineamentis compoſitus eſt*, ſaith S. *Auſtine*, Hee is without all kindes of compoſition. Hee is neither *Phyſically*, nor yet *Metaphyſically* compounded. *In Deo nihil eſt, quod non eſt Deus.* There is nothing in *God* which is not *God himſelfe*, ſo the Schooles. Hee is *ens primum*, the firſt Being; And thoſe are but figurative ſpeeches ſaith S. *Auſtine*, that aſcribe either Parts or Paſſions to God Almighty. And by the right hand of God in the Myſticall Dialect of the Holy Ghoſt diverſe things are ſignified. Sometimes the Power of God; and ſometimes the excellent Workes of God wrought by that power, ſo *Eucherius*, and ſo S. *Auſtine* too. Againe ſometimes by the right Hand of God is meant the incarnate Sonne of God, by whom hee doth whatſoever hee pleaſeth in the World; and ſometimes by the right Hand of God is meant that height of Nominall and of Reall Honour, which the incarnate Sonne of God, as hee is Θεάνθρωπος *God-man*, hath received in his Fathers Preſence; as alſo that height of Glory, which the Adopted Sonnes of God ſhall all receive in the ſame bleſſefull preſence, ſo *Dionyſius Carthuſianus*, and *Bruno*, and ſo S. *Auſtine* and *Nicholaus de Lyra*, and divers others; *Seſſio Chriſti ad dextram Dei*, The ſitting of Chriſt at Gods right Hand, doth ſignifie his eternall ſettlement in that height of Majeſty, and Glory, and Dominion which our Saviour is inveſted with in Heaven; So that holy *David* here ſpeaketh not only *in nomine Domini*, In the Name of Chriſt our Lord; B[illegible] *in Perſona Chriſti* too, in the Perſon of Chriſt. And doth ſo ſpeake the fulleſt Meaſure of joy, and the higheſt Degree of Pleaſure that can be, *In thy preſence is the fulneſſe of joy, and at thy right Hand there are pleaſures for evermore.*

And thus this Review of the Words hath found out three Conſiderables, namely:

S. Auguſt *lib. de eſſentia Divinitat.*

See *Rogers* upon the firſt of the 39. Articles of Religion.

Eucher. *Intellig. ſpiritualis formulæ.*

Vid. Barth. Chaſſanæ. *Catalog. Glor. Mund.* 3. *par.*

Ad locum.

Ad locum.

Wendel. *Divin. Theſ.* Perkins upon the Creed. P. Ramus *in Symb.*

Cum vultu tuo: S Hieron. *Cum facibus tuis:* Ari. Montan. *In Deo est gloria, & ipse est gloria:* Chassanæus *in tertia parte catalogi gloriæ mundi.*

First, *The Fountaine of Felicity*, the Presence of God; *In thy Presence.*

Secondly, *The Felicity of the Fountaine*, the fullnesse of joy; *In thy Presence is the fullnesse of joy.*

Thirdly, *The Consistents of Felicity in that Fountaine*, which wee may very fitly call the Integralls, and Dimensions of it.

1 } The { *Bredth* }
2 } { *Height* } of it.
3 } { *Length* }

First, *the Bredth*, in the Extensions of it both to Joy, and Pleasure: Yea, to Joyes and Pleasures, for both are Plurals in the holy Language געמות שמחות

Secondly, *the Height* of it, at Gods right Hand.

Thirdly, *the Length of it*, for evermore, *In thy Presence is, &c.*

Acquiri quidem potest, æstimari non potest. S. Zeged in *loc. Commun.*

It would require no lesse then Eternity it selfe fully to set forth *the fullnesse of joy in the Presence of God*, according to these Dimensions of it. But alas! My time doth shorten apace, and I feare your Patience does so too; I shall therefore, as briefly as I can, lay open this Fountaine of Felicity unto you. And my way to doe it shall be by moving and removing these two Queries.

1. What Presence of God it is in which there is the fullnesse of joy?

2. What it is that causeth the fullnesse of joy in that Presence of God?

There is a twofold Presence of God, a Generall Presence, and a Speciall Presence.

First, there is a Generall Presence; *The Eyes of the Lord are in every place; beholding the evill, and the good*, saith the Wiseman, *Prov.* [illegible],3. And the Lord himselfe is in all places as well as his all-seeing Eyes; *Whither shall I goe from thy Spirit?* or *Whither shall I flee from thy Presence?* saith the Psalmist. *If I ascend up to Heaven, thou art there; If I make my Bed in Hell, behold thou art there; If I take the wings of the Morning, and dwell in the uttermost parts of the Sea, even there shall thine hand lead*e

leade me, and thy right Hand ſhall hold me, Pſal. 139. 7, 8, 9, 10. *Cujus non eſt Deus?* ſaith S. *Auguſtine*; Who may not call *God* his? And whom may not *God* call his? *God* indeed hath *Being* in himſelfe, and of himſelfe; Yea, hee himſelfe is *Being* it ſelfe; ſo that all *Being* is from him *Fontaliter*, in him *Formaliter*, by him *Cauſaliter*, to him *Finaliter*; *for of him, and through him, and to him are all things*, Rom. 11. 36. Other things have all their Beings by participation. And the Univerſall Preſence of his uncreated Being does continually create their Beings; for his conſerving of them conſtantly, is a creating of them continually. His being preſent at all times, in all places, does give being to all men, and to all things; *Doe not I fill Heaven, and Earth?* ſaith the Lord, *Jerem.* 23. 24. Both are filled with his Preſence; But not both alike. Nor is hee alike in all the places of the Earth. Hee is preſent with thoſe that are in joyfull Proſperity, and ſo hee is with thoſe in ſorrowfull Adverſity: But not alike with both, not ſo with theſe as hee is with thoſe. His being preſent with both doth give being unto both, but not true joy, much leſſe *the fulneſſe of joy.* It muſt be his ſpeciall Preſence that muſt doe that, and that ſpeciall Preſence of his is twofold.

Martin. Metaphyſ. *Verum eſt dicere de quavis creatura, quod quamdiu eſt, creatur à Deo.* Durand. *Manutenentii divinâ conſervantur. Deus eſt ubique eſſentiâ, ſed non ſuo tam ſingulari favore qua in Judæa, ſic etiam dicitur eſſe ubique, ſed habitare in ſanctis.* Pet. Baron in Jonam Prælect. 7.

1. *Gratious.*
2. *Glorious.*

The *Militant Saints* enjoy the firſt;
The *Saints Triumphant* enjoy the ſecond.

Thoſe have the Preſence of his Grace; and the Grace of his Preſence, filling them as full of joy as their eſtate Militant does render them capable in this vally of Teares. But alas! their greateſt meaſure of joy here muſt needs fall ſhort of the *fullneſs of joy.* But theſe have the Preſence of his Glory, and the glory of that Preſence, glorifying of them to the fullneſſe of joy, and gracing of them with the Perfection of all Glory, and the glory of all Perfection. The Inchoation of glory is here in the Kingdome of grace; And the Conſummation of grace is there in the Kingdome of glory. Grace is the beginning of glory, and glory the perfection of grace. The joy of the Saints beginnes with their glory, and the glory of the Saints is the fullneſſe of their joy. No joy without glory, and no glory without

See *Dr.* Donnes 3. Sermon on the Nativity, upon, *Gal* 4. 4.

Livi. *lib.* 27. Plutarch. *in vit. Marcelli.* Valer. Max. *l.* 1. *c.* 1. Rosin. *Antiquit. Roman. l.* 2. 18.

out grace. *The Temple of Honour*, and the *Temple of Vertue* were so situated at *Rome* of old, that no man could enter the Temple of Honour unlesse hee passed thorow the Temple of Vertue, to signifie unto the *Romanes* that the way to Honour was only by Vertue.

Gloria virtutem sequitur, ut corpus umbra. Beroaldus *in Tusculan. Quæst.*

In like manner, the *Kingdome of Grace*, and the *Kingdome of Glory* are so Ordered, that no Man can enter into the kingdome of glory, but first hee must passe thorow the kingdome of grace. By grace man comes to glory; And by glory to the fullnesse of Joy. When the Lord of glory shall appeare to us in glory, and make us appeare in glory to himselfe, and cause that glory of the Lord to appeare in us amongst the glorious Saints and Angels in Heaven, then, (saith S. *Jerome*) and not till then, shall wee enjoy *the fullnesse of Joy*; It is his glorious presence onely that affords the fulnesse of joy; And this fullnesse of joy consisteth in two things.

Mat. 13. 43. *Felix qui potuit boni fontem visere lucidum.* Boetius *de consolat. Philosoph. lib.* 3. Met. 12. *Quanta erit felicitas? ubi nullum erit malum, nullū deerit bonum?* S. August. *l.* 22. *de Civit. Dei.*

1. *In the Absence of all deteſtable things.*
2. *In the Presence of all delectable things.*

In a perfect freedome from all evill things; And in a perfect freedome in all good things.

Equidem beatos existimo, qui sint in bonis nullo adjuncto malo, Cicero, *l.* 5. *Tusc. Quæst.*

First, a perfect freedome from all evill things. Now evill things are of two sorts.

1. *Sinnefull.*
2. *Sorrowfull.*

Mala turpia, and *Mala tristia*; as the Moralists call them, or *Mala culpæ*, and *Mala pœnæ*, as the Schoole Divines and others. Evills of Sinne: And evills of suffering for sinne. These evills are both amongst Men on Earth, but both are excluded from amongst the Saints in Heaven, there is neither wickednesse, nor yet wretchednesse amongst them. Those that enjoy the glorious presence of *God* can neither meete with wickednesse, nor be met with by any wretchednesse; They can neither finde the evil! of sinne, nor can they be found by the evill of sufferings; But shall be for ever freed from both.

First,

Firſt, they ſhall for ever be free from ſinne; free from the condemning power, and free from the commanding power of it; free from all guilt of ſinne, and free from every Act of ſinne. There is a freedome in the glorious preſence of *God* both *à peccato regnante*, from ſinne reigning, and *à peccato habitante* too, from ſinne dwelling. In this preſent World ſinne raigneth over the worſt, and remaineth in the beſt: But in Heaven there is neither any dominion of ſinne, nor dwelling for ſinne. There is an abſolute Immunity from all ſin, and from all occaſions of it, and temptations to it.

And as there is a freedome from all ſinne; ſo from all ſuffering for ſinne; *All Teares are there wiped quite away from all eyes.* They that enjoy the glorious preſence of God ſhall weepe no more, unleſſe it be for joy, that they ſhall weepe no more for griefe. All cauſe of griefe is farre removed from that preſence. They that enjoy it enjoy with it an abſolute enfranchiſment from all incombrances, and inconveniences. They are free from want; And free from War. And free from death; And free from Devills. Revel. 7. 17. 21. 4.

Non eſt ibi mors, non eſt ibi luctus, non eſt ibi laſſitudo, non eſt infirmitas, non eſt fames, nulla ſitis, nullus æſtus, nulla corruptio, nulla indigentia, nulla mæſtitia, nulla triſtitia. Auguſt. *lib. 3. de Symbol.*

They are free from want; They can want nothing there, unleſſe it be want it ſelfe. They may finde the want of evill, but never feele the evill of want. Evill is but the want of good, and the want of evill is but the abſence of want. God is good, and no want of good can be in God. What want then can be endured in that preſence of God, where no evill is, but all good that the fullneſſe of joy may be enjoyed? Here ſome Men eate their meate without any hunger, whileſt others hunger without any meate to eate; And ſome Men drinke extremely without any thirſt, whileſt others thirſt extremely without any drinke: But in the glorious preſence of God not any one can be pampered with too much, nor any one be pined with too little. *They that gather much of the Heavenly Manna have nothing over: And they that gather little have no lack.* They that are once poſſeſſed of that preſence of *God* are ſo poſſeſſed with it, that they can never feele the

misery of thirst or hunger. And as they are free from want, so are they free from warres, with all the mischieves that are concomitant, and all the miseries that are consequent. The Kingdome of glory can never be turned into an *Aceldama*; No forraine enemy can invade it; Nor home-bred enemy infest the happinesse of it; No *bedevilled Judas* can come there to betray his Lord and Master, *the King of Kings*, for halfe a Crowne. Nor can any *Jewish Elders* assemble there to condemne him, or conspire against him. *Moses* and *Aaron* shall never be confronted there by any gain-saying *Corahs*, or mutinous *Abirams*, or complying *Dathans*, or any of their confederates; and good *King David* shall there be free from the pride of all ambitious *Absolons*, from the presumption of all seditious *Shebas*, and from the wicked counsells of all contriving *Achitophels*. No cursing *Shimeis*, Nor railing *Rabshakehs* shall come there to belch infectious gorges forth, to poyson the Hearts of any subjects in that Kingdome of glory, to confound the glory of that Kingdome into an *Anarchie*. No Polupragmaticall *Machiavellians*, Nor crafty *Bonte-fewes*, shall interrupt that Kingdomes endlesse peace. No bold *Seianus* can insinuate into that glorious Presence to corrupt it. No malecontented *Cataline* can lurke there, either to traduce the glorious Majesty of the *King of Kings*, or to seduce inferiour Officers. Nor is there any War-like Ammunition Magazined there.

The field of Blood, Mat. 27. 8.
John 6. 70, 71.
Mat. 26. 15.
Mat. 26. 3, 4. 27. 1.
Numb. 16. 1, 2, 3.
2 Sam. 15. 2, 4, 5, 6, 10, 12. 16. 5, 6, 7, 23.

No Civill Warrings can destroy that glorious Kingdome, nor can any factious jarrings deface that glorious Church. No *New-fangled Athenians*, nor *Schismaticall Corinthians* can disturbe the unity, or destroy the uniformity of that Church. No *over-mastering Pope*, nor *under-mining Jesuite*; No *New-Church-making Familist*, nor *No-Church-making Atheist*, can gaine such favour, or get such footing there, as to eject the setled Saints, and worke the ruine of all that Church. *No ravenous Wolves in Sheepes cloathing* can creep by any Posternes gates into that fold to flea or fleece the flock, and mistake feeding on them, for feeding of them. That ancient *Hierarchie of Arch-Angels*, and *Angels*, and *other Ministring Spirits* can never be deemed so superstitious as to demerit an utter Extirpation.

tion. The Militant Church may be infested with some of these destructive Pests at all times, and with all of them at some times; But the Church Triumphant is at all times freed from all these. Nothing that worketh any abomination can come there, and therefore every thing that tendeth towards the *grand Abomination of Desolation* must needs be for ever exiled thence. The glory of all there must last for ever; And all in that glory must live for ever. Being free from sinne, they shall be free from Death; from Death spirituall in it, from Death temporall by it, and from Death eternall for it. That presence of the Ever-living God doth set them free from all for ever.

Here we beginne to die so soone as we begin to live; All here are borne to die, and many are but borne, and die.

Nascentes morimur, finisque ab origine pendet;

Being born we die, as saith *Manilius*, & the last of our days doth pend upon the first. Our Death does hang about us from our Birth. We all are bound towards the Womb of our great grandmother the Earth, so soone as wee be loosed from our Mothers Wombe. Hee that is borne to day is borne to die, and is not sure to live an other day: But in the glorious presence of God, there is no dying, they that are there are sure to live for ever, free from the sting of Death, and from the stroke, free from all tendencies unto Death, and from all feares of dying. When the Naturall Body of a Saint comes there, it does become a *Spirituall Body*; It is there spiritualized in the manner of subsistence, though not in the Nature of the substance. It is still a Body, though it be spirituall, and it is said to be spirituall, saith S. *Augustine*, because it there lives the life of a spirit.

For first, like a spirit, there it liveth without any hunger, without any thirst, without feeling pinching cold, or parching heat. It needs no meate, it needs no drinke, it needs no summers fruite, nor winters cloath.

Againe, it liveth like a spirit there, free from sickenesse, free from Aches, free from all sorts of Diseases; It cannot bee distempered into a Fever, nor dissolved into a Flux, nor corrupted into Ulcers.

Againe, like a ſpirit it liveth there without decaying by living long. No time can dimme the Eyes, or dull the Eares, or lame the Legs, or feeble the Hands, or cripple the Feete, or crooke the Back, or furrow the Face, or disfigure the feature. Though it lives *Mathuſalems age* a thouſand times over, yet it never growes crazie, or decrepit, or *Shrinkes* into a *Skeleton.*

And laſtly, like a ſpirit, it is immortall, *Death can have no more Dominion over it.* This life it but the ſhaddow of that; This is but a dying Life, a kinde of living Death, but that is *vera non interitura vita*; A Life indeed never to end in Death, as *Victorinus Strigelius* very truely.

Victorin. Strigel. ὑπομνήμαλα in Pſal.

Now tell mee, who would not gladly live in ſuch a priviledged place, where that boldeſt Sargeant, Death, cannot come to areſt? ſuch is the Sanctuary of Gods glorious Preſence. A Liberty indeed, free from all kindes of Death, and free from unkinde Devills too; from Devills infernall, and Devills incarnate too.

Nullus ibi Diaboli metus, nullæ inſidiæ dæmonum, Terror gehennæ procul. Mors neque corporis neque animæ ſed immortalitatis munere uterque ſolutus, S. Chryſoſt. *de reparatione lapſi.*

No evill Angels can aſcend from the bottomeleſſe pit into that preſence to tempt any there to ſinne. Nor helliſh furyes to torment for ſinning in times paſt. No Devill of the lower Hell, nor any of this wicked World above it, can find any entrance thither. There is indeed free quarter for Saints, but none for Sinners; The free Men of that City, and all the Denizons of that Kingdome, are allwayes freed from all unwellcome troubleſome intruders. The ſpirit of Debate and Strife can never thruſt the *Devills myſterious cloven foote* into that preſence, to ſet Diviſions, to cauſe diſtractions, to bring deſtruction. No carnall pride can ever beget fond faſhioniſts in the ſtreetes of that moſt holy City; Nor ſpirituall Pride breed up fantaſticall factioniſts in the Houſes. No hiddeous Blaſphemies, nor filthy obſcenities, nor thumping Oaths, nor helliſh curſings, nor peeviſh cenſurings, are uſed by any in that preſence; All prophane, and black-mouthed Monſters of Men are exiled for ever from that Society of Saints; And

Seditionum popularium author eſt Diabolus, Vedelius *de pruden. veter. Eccl. lib. 1. c. 2.*

ſo

so are all insinuating Sycophants, and false hearted Pharisees. The Devill is never more mischievous, then when hee is most cunningly *transformed into an Angell of Light*. There is none to the white Devill for malignant Devillismes. The Honour of the Gospell hath ever beene more impeached by sinnefull Professours then by professed sinners. And therefore hee who is καρδιογνώστης, the *Searcher of Hearts*, will never suffer any to come into his presence, that practice impiety under the pretence of Piety. That grand Devillisme of Hypocrisie can never deceive the All-seeing Eyes of God Omniscient; No malignant designes can there be advanced by the seemes of Religion. There are none but those that are truely religious. None but such as are, as *Ephrem Syrus* desired to be, That are indeed, as they are in seeme, and are in seeme even as they should. It is one degree of Happinesse for a Man to be himselfe even as hee should be; But an other, a greater, to be with none but such as hee is himselfe. How happy then are they that can converse with none but those that are truely good? And are truly good like those they converse with? Who then can chuse but wish the enjoyment of that Presence of God, where none but such have entertainement? Who would not be there for ever, were there no greater good to be found then this, that no kinde of evill can there be found? No evill company; No evill by company; No company of evill; No Devills, nor bedevilled Men; No tempters, No tormentours, nor any other infernalls; No Devills incarnate either white or black; No kinde of Death, either temporall, or eternall; No kinde of Warres, No kinde of woes, No kinde of sufferings, No kinde of Sinne. *Happy surely are the people that be in such case.*

2 Cor. 11. 14.

Revel. 2. 23.

Glory of the Times. pag. 207.

Yet let mee tell you, that it is not the absence of evill alone that can make a Man truely and fully happy; It may cause some joy, but not the fulnesse of joy till the affluence of all good things be enjoyed with it. Now in the glorious Presence of God, there is not onely the absence of all evill, but the presence of all good; A perfect freedome from all evill.

There is *abundantia cumulatissima*, saith *Master Calvin*, A full

In locum.

full abundance, or an abundant fulneſſe of all deleſtables. *Omne genus jucunditatis, omne lætitiarum genus*, ſaith he, there are all kindes of joyes, all ſorts of Pleaſures. There are profitable pleaſures, and pleaſurable profits. Things inconſiſtent here are all coincident there. Thoſe Gifts that goe not here together, are all united there. Thoſe comforts which are divided here in ſeverall Streames, doe meet all there as in their fountaine, or rather in the Ocean. No one here may ever looke to enjoy all good things; but all there doe ever ſo.

There are the precious Merchandies of all Cities: for that's the City of all precious Merchandies. There are the true delights of all Countries: for that's the true Country of all delights. There are all the reall Honours of the Court, that can never be loſt; And that's the right Court of Honour, that can never be put downe. There are all the true pleaſures of Paradice: for that's the true Paradice of all pleaſures. What does any of your ſoules take moſt delight in? What doe you moſt of all deſire? There may you have it in the fulleſt meaſure, and there enjoy it in the fineſt manner.

Divitiæ ſi diliguntur, ibi ſerventur, ubi perire non poſſunt. Honor ſi diligitur, illic habeatur, ubi nemo indignus honoretur, &c. S. Auguſt. *Sup.* Johan.

Doe you deſire, or delight in Gold? Or precious Stones? Or coſtly Gemms? or ſtately Palaces? There's a City of pure Gold, cleare as Cryſtall, walled, and gated, and garniſhed with *Jaſpers*, and *Saphirs*, and *all ſorts of Pearles*, and *precious Stones*, as S. *John* deſcribes it, *Revel.* 21. 18, 19.

Or doe you delight in glorious Triumphs, and pompous ſhewes? There are Triumphs Everlaſting. And *the Glory of all Nations ſhall flow into that City in triumphant manner*, as ſaith Saint *John*, *Revel.* 21. 26. Or doe you delight (as *Alexander* did, and *Diocleſian* too) in curious Gardens? In fruitfull Orchards? In healthfull walkes? In pleaſant fountaines? There is the Celeſtiall Paradice, wherein a Man, had he an hundred times as many Eyes as *Argus*, might imploy them all at once with various Curioſities, tranſcendent rarities. All thoſe admired Gardens of *Adonis*, and *Alcinous*, of *Po*, and *Tantalus*, and the *Heſperides*, could never boaſt (no not in any fiction of the Poets) of ſuch a *living fountaine* as that which floweth in the middle of this Garden of Heaven, and affords the water of life. Nor yet of ſuch a Tree, as that *of life*, which

beares

beareth twelve kindes of fruit, and *brings forth every month*, as S. *John* writeth of it *Revel.* 22. 1, 2.

Or doe you delight in, and deſire Peace? There can you never want it. That new *Hieruſalem* is the true *Hieruſalem*, the bleſſefull viſion of Peace, *A City at Peace, and Unity in it ſelfe.* There endleſſe Triumphs of Peace are ſolemnized by all the Citizens. That's the place of peace. There's the *Prince of peace*, the Author of peace, the maker, the Creatour of it. There's the full enjoyment of that mother-Bleſſing and all other bleſſings with it. The true *God of peace* is there, and the *true peace of God which paſſeth all underſtanding.*

And doe you deſire *Truth with Peace.* There are both together. The God of Peace is the God of Truth; And the truth of God is there revealed fully: The true worſhip of the moſt holy God is there eſtabliſhed, and the true God is *worſhiped there in the beauty of holineſſe.*

Or doe you delight in the melody of conſort Muſick? There are ſoule-raviſhing Anthems chanted, and warbled by the ſweeteſt of all the Heavenly Quire in that mother Church, that Glorious Temple Chriſts Church Triumphant. There are *Choreall Doxologies* Ecchoed forth by all ſorts of Celeſtiall Songſters in Harmonious *Diapaſons. Hoſanna in the higheſt* is here the higheſt ſtraine that we can reach in any of the *ſongs of Syon:* But in that Glorious preſence of God, every ſaint can rere his *Halelujah* above our *Ela* without hoarſing of his voice.

Or doe you delight in Eaſe and reſt from wearifome labours? There the true *Chriſtian Sabbath* is kept holy; Whereof our *Sunday Sabbath* is but an Adumbration, or preparatory Eve. *Jeruſalem* below hath ſix Dayes for working for one ſabbath Day for reſt: But *Jeruſalem above is free* to ſanctifie an endleſſe ſabbath from all ſinne, and from all ſervile labour.

Hoc accepimus ab antiquis, Beatitudinis quietem ſociam eſſe. Jul. Cæſar Scal. *de ſubtilit. exercit.* 358.

Or doe you delight in mirthfull feaſts and palate-pleaſing Banquets? There the Marriage-*ſupper of the Lambe* is celebrat with wine of gladneſſe. It was no ſmall favour, which our Gracious Saviour once vouchſafed to the Twelve, when as he ſent both *Peter and John to make ready the gueſt-Chamber* (which was an *upper roome in the holy City*) *that he might eat his laſt* Luk. 22. 8, 11.

laſt ſupper with them all: But it is a farre greater favour which he ſhewed to them all with many others, in going himſelfe in perſon *to prepare a place*, an *upper roome* in *the holy City* of Heaven for them. A Gueſt Chamber furniſhed well indeed, where they and we may Eate our laſt and everlaſting ſupper with him. A ſupper it may right well be call indeed; for after that we ſhall need no following Meale, but may *lay us downe in peace*, and *take our reſt* for ever, and for ever.

John 14.2,3.

Or doe you delight in the preſence of great perſonages? There is the *Mighty*, and *Allmighty Monarch of Heaven* and *Earth*, *the King of Kings*, and *Lord of Lords*; And there is his Second ſelfe, *his onely begotten ſonne*, the ſonne of his love, in *whome he is well pleaſed*, his Right-hand favourite, his Chriſt, our Lord and Ieſus in the hight of his Honour, inveſted with power to unlock the Eſchequer of his fathers richeſt favours with the key of his Eternall merits; and to deale them forth at his owne good pleaſurer amongſt his ſervants, and ſuch as have beene followers of his Grace.

It was a great Honour, which that Lord of all men paramount did freely beſtow upon S. *Paul* in creating of him Doctour of the *Gentiles*, and in appointing of him to be as his Attorney Generall to follow his buſineſſe for him; and to defend the right of his Cauſe in all the Courts of the *Gentiles*, even to the utmoſt parts of the Earth: Yet this Great Deputy, this Chieftaine of Truſtees, accounted all the Honour of his Truſt, but a cypher, or a ſhadow in comparing it with that of the Saints in the preſence of God. When he had once but ſeene the glory of his Maſter Chriſt at the right hand of God, and the felicity of his fellow Servants in that Glorious preſence, he ſighed out the reſidue of his dayes with panting deſires *to be diſſolved*, and *to be with Chriſt*; deeming it to be *beſt of all*, to be with him who is *all in all*, for Chriſt is the Salvation of all Soules there, and the very ſoule of all their Salvations. The Happineſſe of all their lives, and the very life of all their Happineſſe. The Crowne of all their Glory, and the Glory of all their Crownes. Their Every-thing, their All in all. And what can men wiſh for more then all? Can there be any deſirable above this All in all? And if to all this, to this all, this *All in all*, you

you wish for Courteous fellow servants in your following of that Court, you may be sure to have your wishes; for there are none but such, none that are not truely courteous. There are none so ill as the best of us. There are no meaner fellow-waiters then *Cherubs, and Seraphs, then Principalities, and Powers, then Arch-Angels, and Angels, and the Spirits of just men made perfect.*

Intuere cœtum non solum ex hominibus, sed ex Angelis, atque Arch-Angelis, Thronis, & Dominationibus, principibus, ac potestatibus convocatum. De Rege autem qui horum medius residet dicere vox nulla sufficiet. Effugit omnem Sermonem, atque omnem sensum humanæ mentis excedit decus illud, illa pulchritudo, illa virtus, illa gloria, illa magnificentia. S. Chrysost. *de repara lapsi.*

But doe wee all intend that Court indeed? Doe wee seeke for places of preferment there? Then let us learne and understand the fashions of that Court, let us observe the Manners and Demeaners of all sorts of Courtiers there, before wee presume to thrust into that Presence-Chamber, lest wee be thrust back, when wee presume to enter, for want of Courtship, and good manners.

There every one loves all very truely, and all as truely every one. They know one an other perfectly, and therefore love one an other so; For *quanto notiores tanto cariores*, saith S. *Augustine*; By how much the clearer light they have into each others breasts, by so much the dearer love they have unto each other in their owne. When the *Lady Italica* vailed her saddest selfe in Cypresse for the losse of her second selfe, S. *Augustine* told her in Consolatory Letters to her, that shee should enjoy the sight of him againe in the fullnesse of joy, and then should love him better then shee did, or could doe here, because shee should know him better. S. Aug. Epist. 6

Here Mens heads are not filled with certainties, and therefore their Hearts are often filled with Jelousies; And Jelousies are wont to nullifie Affections, and multiply Dissentions: But in the Court and Kingdome of Heaven, there is not any one, but hath a certainty of every ones sincerity; and therefore no affections there are lessened by suspitions. There every one does unfeignedly love every one, for that hee does infallibly know himselfe to be unfeignedly beloved of every one. There are no false Hearts, no false Faces, no

Cum enim ad illam lucem Patris luminum veniemus, nihil in creaturis erit quod nesciamus. Erit & perfecta invicem agnitio. Zegedin. *de æternâ beatitud.*

diſſemblers in that Court or Kingdome. They are all reall there in all their tendryes of Courteſies. O the happineſſe of all in that ſociety! Which of us would not willingly bee there, amongſt ſo many thouſands that would ſincerely love us, and ſhould be as ſincerely beloved of us? Not one can there be found to hate us, or to be hated by us.

The Favorites in that Court are never divided into factions; Nor are there any factious Subjects in that whole Kingdome. There are no Envyings, no Emulations, they that are beſt beloved by the King of Glory, are beloved beſt by all the Court, and all the Kingdome too. The greater love and favour that any one receiveth from that King, the greater is the outward joy, and inward gladneſſe of all the fellow Courtiers, and fellow-Subjects. The Joy and Happineſſe of any one in that preſence is a Joy and Happineſſe to every one. There every one does cordially rejoyce with every one that does rejoyce; And that with ſo much the greater joy, by how much the greater cauſe any other has for to rejoyce. How exceeding great then muſt the rejoycing bee of each Saint triumphant, when as the number of triumphing Saints is ſo exceedingly great, and the joy of any one does adde unto the joy of every one? They all there love themſelves as they ought to doe, And they love each other as themſelves; And therefore doe they all triumph at an others honour as at their owne. They beare true loyalty to the Giver of Honours there, and they beare true Charity to all Receivers; And therefore doe they mutually congratulate one an other in their Honours, without any ſecret repining, or any cloſe combining to undoe, or undermine any ſpeciall Favorite.

When but one penitent Sinner enters the External Court of Heaven, the Church Militant, the glorious Saints and Angels doe rejoyce in Heaven for it; *There is joy in Heaven*, ſaith our Saviour, *over one ſinner that repenteth*, Luke 15. 7. What joy then is there in Heaven thinke yee, when that penitent with thouſands more come all into the inward Court of Heaven, the Church triumphant, where they ſhall be paſt all feares of Iulianizing or back-ſliding? Wee reade indeede of

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an Hoſt of Angells, that ſung a Chriſtmas Caroll from the windowes of Heaven, when Chriſt was borne into the World, to reſtore mankinde unto Gods love, and favour; But who ever heard ſo much as one good Angell, or heard of any one that rejoyced at the fall of any Man, or any Angell? they all are farre from ſeeking to diſhonour or diſgrace any Favorite in that Court, or any fellow Subject in that Kingdome. But ready they are to rejoyce when any exiles are recalled home, or any Aliens received into Grace and Favour.

There are none that are not willing to let that Ocean of Honour and Glory flow which way it pleaſeth, and how farre it pleaſeth; There are none that ſeeke to obſtruct any ſtreames of Honour derived from that Fountaine. Not one that deſires to leſſen the greater Channells, becauſe that more is ſtreamed into them, then into ſmaller Rivulets. Nor are there any *Patentees of Favours* in that Preſence; None that would monopolize the whole Felicity of that Glorious Preſence to themſelves. There is no *Haman* there, not one *Sejanus*. There are no Courtiers that are puffed up with Pride, for thoſe Honours that are conferred on them already by the King of Glory; Nor any that ambitiouſly deſire to climbe higher then they are. *Nulla honoris, aut poteſtatis ambitio palſat*, ſaith Saint *Auſtine*. No aſpiring mindes are there, to progue for higher places of Command and Honour then they have. Every Courtier there is a conſort free for any, hatefull to none, hurtfull to as few, but helpefull unto all. The loweſt there is not deſpiſed by the higheſt; Nor the higheſt ſpited by the loweſt. The higheſt Ambition there is, who ſhall be moſt lowly of all; And the greateſt Emulation is, who ſhall be moſt loving unto all. They never grow weary of one anothers Company. They ſue not there for *Writs of Election*. Nor doe they there petition for any new Elections. They arreſt not one another there for Actions of the Caſe, or Treſpaſſe. There are no Quarrells, no Diſtractions through hatefull Scramblings about *meum*, and *tuum*, for the Titular Proprieties of mine, and thine, or I know not whoſe, till all Propriety be loſt. All things there are done with liking unto all, they have all one will, all one minde, all one deſire, one

delight; Their love is one, they live as one. And what's the Cauſe of all this love, the Cauſe of all this joy in the preſence of God? It is nothing elſe but the preſence of God. He that is one in himſelfe and amongſt them all, does make them all to be as one in him and amongſt themſelves. The true love of God in them all doth make them all to be as one in that true God of love.

Great joy there is in the ſweet ſociety of the Saints in Gods glorious preſence, by reaſon of that ſweet ſociety in his preſence. But the fulneſſe of joy amongſt them in that preſence is that preſence amongſt them. Heaven were no Heaven were not his Glorious preſence there; And Hell were not Hell were but his Glory preſent there. This *Vallie of Teares may be a Paradice*, or *as a third Heaven to S. Paul*, if God vouchſafes a Revelation of his glorious preſence to him here.

2. Cor. 12. 2, 4.

Gods glorious preſence maketh Heaven. It giveth Happineſſe. Happy are all they, yea thrice happy, and for ever happy, that enjoy it. They that are without God, or out of him, can never be in the fulneſſe of joy, nor have the fulneſſe of joy in themſelves. They muſt be in him, and he in them, before they can be full of joy. But when he, *in whom all fulneſſe dwels, doth dwell in them, and they with him*, when they are full of him, who is both joy it ſelfe, and fulneſſe it ſelfe, then doe they enjoy the fulneſſe of joy, and not till then. O bleſſefull ſight! it is the beatificall viſion, *videre deum in ſeipſo, videre in nobis, & nos in eo, felici jucunditate, jucundâ felicitate*, ſaith S. *Bernard*. When we ſhall ſee God in himſelfe, and ſee him in our ſelves, and our ſelves in him, then ſhall we be filled with bliſſefull joy, and joyfull bliſſe, fully happy.

S. Bern. Meditat. cap. 4.

The fullneſſe of joy conſiſts *in impletione deſideriorum*, ſaith *Hugo Cardinalis*, in the fullfilling the deſires of the Soule. And there is nothing that can fill them full but God himſelfe. Good is the object of all deſires; And infinite are the deſires of all Soules, ſo that nothing can fit any Soules deſires but that which is good, nor any thing fill the deſires of any Soule, but that which is infinite. And therefore nothing can cauſe true joy in the ſoule, or cauſe the joy of the ſoule to be full, but the infinite goodneſſe of Gods glorious preſence. There is

Hug. Card. *In loc.* *Ipſe eſt finis omnium deſideriorum, qui ſine fine videbitur, ſine fatigatione laudabitur.* S. Aug. *de Civitate Dei.* l. 22. *Infinitatem unūquodq; ens appetit.* Jul. Cæſ. Scal. *de ſubtil.*

is nothing good indeed but God, nor any goodneſſe infinite but his. And his is ſo, he is *bonum infinitum, ſummum bonum,* ſaith *Nichol. de Lyra. The Chiefeſt Good,* infinitly good. They that are filled with the goodneſſe of his preſence ſeeke no further for felicity, *Nihil amplius eſt quod deſiderari queat,* ſaith *Jacobus Perez de Valentia;* There is nothing more to be deſired. In him they have all that can be deſired. Till all our ſoules enjoy that infinite goodneſſe of Gods glorious preſence, which is all in all, or all in every one, and yet but one in all, they will alwayes be coveting thoſe good things which others have, and they have not, rather then Contenting of themſelves with thoſe good things they have, and others have not. But when they ſhall enjoy that bliſſefull preſence, they ſhall not wiſh for any thing elſe. That preſence is to every ſoule that does enjoy it, what ever good it does deſire to enjoy. It is the fullneſſe and perfection of all good Every ſoule ſhall be beſt contented with that very good it draweth from that preſence, becauſe that preſence affords to every ſoule that very good wherewith it ſhall be beſt contented.

In loc.

In loc.

Erit omne bonum & non erit aliquod malum: erit quicquid voles, non erit quicquid noles. S. Auguſt. *Soliloqu.*

Every Soule ſhall there enjoy an infinite Happineſſe, becauſe it ſhall enjoy an infinite Goodneſſe. And it ſhall be for ever enjoyed, without diſliking of it, or loſing of it, or lacking any of it. Every ſoule ſhall enjoy as much good in that preſence, by the preſence of that good, as it ſhall be able to receive or to deſire to receive. As much as ſhall make it fully happy. Every one ſhall bee filled ſo proportionably full; And every deſire in any ſoule ſhall bee fullfilled ſo perfectly in that preſence of glory, with the glory of that preſence, that no one ſhall ever wiſh for any more, or ever be weary of that it has, or bee willing to change it for any other.

Quicquid enim amabile aderit, nec deſiderabitur quod non aderit. S. Zegedin. *loc. Commun.*

In cæleſti beatitudine veraciter ſine fine gaudium eſt, ſine aliquo tædio manens æternitas, & inſpectio ſola divinitatis effitiat beatius nil eſſe poſſit. Caſſio. epiſt. lib. 2.

Indeed the fullneſſe of any evill is an evill fullneſſe, for it ever cauſeth wearineſſe, and bringeth wiſhings of exchanges: But the fullneſſe of joy in the preſence of God, does never create any wearineſſe, nor any beginnings of diſcontentedneſſe.

There is a *fullneſſe unto loathing,* And there is a *fullneſſe unto liking*

liking. A fullneſſe that cauſeth diſlike; And a fullneſſe that cauſeth delight. The luſtfull deſires of any ſinners are quickly ſatiate unto nothing. But the longing deſires of every ſaint in the preſence of God are for ever ſatisfied unto liking, and delight. All the deſires of the Saints, and Angells, in the preſence of God, are ſatisfied by their enjoying of his preſence, yet are they never ſatisfied with the enjoying of his preſence, as *Dionyſius Carthuſianus* very wittily. They are alwayes ſatisfied with it according to their owne deſires, and alwayes have deſires to be ſatisfied with it as they are: They ever enjoy it, without any loathing of it, and they deſire ever to enjoy it, without any languiſhing of it. Indeed they can never be wearyed with having of it; but you by this time may with hearing of it. *It is better by farre to have it, then heare of it.* This diſcourſe about the fulneſſe of joy in the preſence of God, and the pleaſures of his right hand for evermore, may not be like them here, it may not be for evermore. The Courſe of all thoſe pleaſures may not, cannot be cut off; but this diſcourſe about them may, and muſt. Yet here leſt all this long contexture ſhould unravell at this end by being thus cut off; I cannot but preſume to turne it in, and make an hem, or overcaſt it at the leaſt, that you may make ſome further uſes of it.

Dionyſ. Carthu. *de quat. hom. Nov. Art.* 65. *Quid enim aliud eſt Dei Opt. Max. cognitio, atq; amor ex ea, quam inexplebilis appetitus ad hærendi illius infinitati.* Jul. Cæſ. Scalig. *de ſubtil.*

And in the firſt place, becauſe there is the fulneſſe of joy in the preſence of God, and pleaſure at his right hand for evermore; therefore let us deeme it rightly as it is, a meere madneſſe in any man to dote upon theſe empty Shadowes of Earthly joyes, and theſe vaniſhing Seemes of worldly pleaſure which are but for the preſent. None but the meereſt *Naturall lack-wits* will preferre a worthleſſe pebble to a matchleſſe Pearle. And ſurely they can be no other but *meere Naturalls* which poſtpone the fulneſſe or joy in the glorious preſence of God, and the pleaſures at his right hand for evermore unto the joyes and pleaſures of this preſent world.

He that ſwops away Heaven for Earth makes a worſe bargaine for himſelfe, then *Glaucus* made with *Diomedes* when he exchanged.

χρύσεα

χρύσεα χαλκείων, ἑκατόμβοι ἐννεαβοίων, As the *Prince of poets* writes it, Golden weapons for weapons of brasse; Armes worth an hundred Oxen fit for Sacrifices, for Armes not worth more then nine. What are the Joyes, and pleasures of this present world, unto the fulnesse of joy in the presence of God, and the pleasures at Gods right hand for evermore? Alas they are all as nothing. How firme and faire so ever they are in seeme, yet indeed they are but like the *Apples* (which *Josephus* writes of) *neer unto the lake Asphaltites, which perish if they be but touched.* Homer. Iliad. Joseph. *de Bell. Judaic. lib. 5.*

I have seene a witty fancy portraied on a Table, where Justice was Seated holding a paire of Scales to weigh the Religions of the Protestants, and of the Papists one against the other. The Protestants put nothing but *verbum dei scriptum*, the written word of God into the Scale; But the Papists adde, and heape their *Trentalls* and all their *Decretalls*, the *Papall Chaire*, and the *Triple Crowne*, their Beades and all their *Bead-rolls of Tradition*, Their *Holy-Waterpots*, and all their *Magazines of holy reliques*, with all their *Trinckets, Trash, and Trumperie* into their Scale, and under-neath their scale that grande Impostour, the Devill, is portraied hanging, and adding all the weight he can unto that side, yet all will not doe, all cannot counterpoise the weight and worth of the written word of God alone. And should we take the *Balance of the Sanctuary*, and put the joyes and pleasures of this present World into one Scale, and the joyes of Heaven or the fulnesse of joy in the presence of God, and the pleasures at his right hand for evermore, into the other, and weigh them one against the other, wee should find all worldly joyes and pleasures to be but *as the dust of the Balance, yea, lighter then vanity it selfe.* Isaiah 40. 15. Psal. 62. 9.

Solomon was as wise as any Man of this World, yet could he never finde out any reall joyes, or pleasures in this World. Onely by his wisdome he could finde, that there are none here to bee found; let not us bee so unwise then, as to seeke them here, where *Solomon* himselfe could never finde them. He could not finde them *under the Sunne*, let us then *seeke above it* for them. Μὴ κάτω βλέπωμεν, saith S. *Chrysostome*, ἀλλὰ τὰ ἄνω ζητῶμεν, let us not let our thoughts fall downwards to the 1 Kings 4. 29. 30. Eccles. 2. S. Chrys. Hom. 15.

Coloſ. 3. 1. the Earth, but fly to Heaven upwards. *Let us ſeeke thoſe things which are above. Let us ſeeke the fulneſſe of joy in the preſence of God, and the pleaſures at his right hand for evermore.*

And in the ſecond place, becauſe there is the fulneſſe of joy in the preſence of God, and pleaſure, &c. Therefore let us ſeriouſly conſider, what they loſe, that are excluded, and exiled from that glorious preſence of God for ever. Alas for them! their loſſe is beyond expreſſion, & beyond imagination. No mortall man can either fathome the depth, or meaſure the greatneſſe of their miſeries, that are for ever deprived of that felicity. The miſeries of this world are a world of miſeries, yet are they all as nothing to the miſeries of hell; for hell is nothing elſe but miſeries; And the miſeries of hell are either in *pœna damni*, or in *pœna ſenſus*, In the puniſhment of Loſſe, or in the puniſhment of Senſe, or rather in both; The loſſe of all pleaſures, and the ſenſe of all paines together doe meet in hell, and make it to be hell; And the leaſt part of that puniſhment that is in hell is very great, but the other grievous beyond compariſon. The laſt is thought the leaſt; The puniſhment of Senſe is leſſe then that of Loſſe. *Denominatio ſumitur à principaliori*, The chiefeſt Godfather does uſe to name the child, and the principall part of the puniſhment does name the whole. It is not called Senſation from *pœna ſenſus*, but Damnation from *pœna damni*; to intimate unto us, that the loſſe of all the happineſſe in heaven is a greater unhappineſſe, then all the wretchedneſſe beſides. There may be many now in Hell enduring exquiſite tortures, that would gladly have them doubled for ten thouſand yeeres, upon condition, then to enjoy *the fulneſſe of joy in the preſence of God*, and the refreſhing pleaſures at his right hand for evermore. But alas! It muſt not be. When once the righteous Judge hath ſaid, *Depart from me ye curſed into everlaſting fire*, that their accurſed departure muſt be for ever, as well as their extremeſt tortures in that fire. Men muſt beware before then, and that we may take heed in time, let us take it into our ſaddeſt thoughts, or rather let us think it far above all humane apprehenſion, rightly to think what it is to loſe *the fulneſſe of joy in the preſence of God, and the pleaſures at his right hand for evermore.*

Pſal. 7. 12. Math. 25. 41.

And in the third place, becauſe there is the *fulneſſe of joy in the preſence*

preſence of God, and pleaſures at his right hand for evermore, therefore let us uſe our beſt endeavours, that we may get into that preſence. *Summo labore ſummum bonum aſſequi neceſſe eſt*, ſaith *Lactantius*. The greateſt paine muſt be employed to obtaine the greateſt pleaſure. Let us place our *Summū bonū* where of right we ſhould, let us place our happineſſe in that preſence, and let all our aimes, all our deſires, all our endeavours be to enter into it. Let the enjoyment of that preſence be the ultimate end of all our wiſhes, and let us all be willing to purchaſe it at any rate. The price of it is, what the good man is, not what the great man has. *God aſks not goods, but goodneſſe for it.* He that hath ſo much of godlineſſe or goodneſſe in him as to give himſelfe to God for it, ſhall not for ever goe without it. Let us beſtow our ſelves and ſervice upon the God of Heaven, that he may beſtow the happineſſe of Heaven upon us.

And in the fourth place, becauſe there is *the fulneſſe of joy in the preſence of God, and pleaſure at his right hand for evermore*, therefore let us never be caſt downe with Heavineſſe, when any of our deareſt friends are lifted up with joy at that happineſſe, why ſhould their fulneſſe of joy fill us with griefe? If *ye loved me, ye would rejoyce becauſe I ſaid, I goe unto the Father*, ſaid *our Saviour Chriſt* to his Diſciples, *John* 14. 28. as much as to ſay, that the felicity of a friend ſhould make us to be merry, rather then to mourne.

And in the fifth place, becauſe there is the *fulneſſe of joy*, &c. Let us never be unwilling to lay downe this life of Sorrowes our ſelves for the taking up of that of joyes. It is no great Happineſſe to live long here, nor great unhappineſſe to depart ere long from hence. Onely they are happy in ſome meaſure here, that have lived long enough to dy ſo well, that they may live in happineſſe for ever after death. This preſent life is no ſuch deſirable thing, but any man may find ſufficient cauſe to make him willing *with Elias to have it taken from him*. When the *Patriarch Jacob* had lived here as long, and full as well as any here, and it may be longer then moſt, and better then any, he caſt up his account by the help of his beſt Arithmetick, and found that the totall ſumme would amount to no more then the ſhort Bill of a *few evill Dayes. Few and evill have the dayes*

Lactan Inſtitut. Divin. lib. 3. *Maximum ens eſt maximum bonum.* Pau. Ferrius *in* Scholaſ. Orthodoxi ſpecimine. c. 3. *Cum forma Dei ſit ſua bonitas, relinquitur ut cum Deus velit omnia propter ſe, vel ut quando agit propter ſe, ideo agat ut res bonitati ſuæ aſſimulentur.* Idem Ibid. *Noſtros migrantes non amiſimus, ſed præmiſimus.* S. Auguſt. Epiſt. ad Italicam. *Nam cum te æque ac me diligam neceſſe, eſt ut ſummum bonum aſſequi, te tanquam me alterum cupiam.* Bucherius in Epiſt. Paræneric. ad Valerian cognatū ſuum. 1 Kings 19. 4.

of the yeeres of my life beene said he to *Pharaoh*, *Gen.* 47. 9. And which of all us here might not give in the same Reckoning if we would but audit our lives? The *Summa Totalis of Jacobs life* was very small, so small indeed, that he thought it meetest to multiply the same by dayes. The Inches of Dayes are the fittest measures for the Hand-breadth of humane life. The length of humane life is *but one span*, and every day does shorten that little length at least an Inch. *Jacobs* life was but of Dayes, and the Dayes of *Jacobs* life were in all but few; And all those few Dayes of *Jacobs* life were evill, as he said himselfe, few and evill have they beene. And whose life may not be measured by dayes as well as *Jacobs*? And whose dayes of life are not few, as few as *Jacobs*? Whose life of Dayes is not short, as short as his? And whose few Dayes of life are not all evill, as evill as *Jacobs*? Who can looke upon them and not say truly, *few and evill have thy beene*? But are all our dayes evill? Why then doe we all complaine, that they are few? Are not a few evill Dayes enough? Will any wise man wish for many evill Dayes? And againe, are all our evill Dayes but few? why doe we then complaine, that they are evill? Who may not beare with a few evill Dayes, that expects an Eternity of good Dayes, when these few evill Dayes are ended?

Psal. 39. 5.

Gen. 47. 9.

In the last place therefore, if we doe beleeve the Truth in the words of the Text, if we be perswaded, that there is the fulnesse of joy in the presence of God, and pleasure at his right hand for evermore, then let us never reckon any sufferings to be too many, or too great, or too long to be endured, for the obtaining of those joyes and pleasures that shall endure for ever. But let us reckon with S. *Paul*, *that the sufferings of this present world are not worthy to be compared with the glory that shall be revealed in us.* Indeed *no affliction seemeth joyous for the time, but grievous*; And no time in affliction seemeth short, but tedious; unlesse with *Paul* we be perswaded, *that our light affliction lasting but a moment, shall worke for us a farre more exceeding, and eternall weight of glory.* The Lord does make the bitternes of this life of sorrowes to seeme the more imbittered to his servants, that the sweetnes of the life of joyes may seeme the sweeter to them when they come to the enjoyment of it.

Rom. 8. 18.

Heb. 12. 11.

2 Cor. 4. 17.

Yet

Yet that the bitterest sorrowes of this life may be the better relished, the sweetest joyes of life are promised to them that in their sorrowes wait for joyes with patience. And to perswade to patience in the midst of sorrowes, we must observe them to be common. What Militant Saint did ever *beare the Ensigne* of a Mortall life, without some *Crosse*, or *Crosselet* in it? Who could ever *blazon the Escocheon* of his Militancy, or Mortality, and not finde the *Field of his life to be charged* with *Crosses Gules*, or *Crosses Sable*? The *first Adam* could not; nor could the *second*. And who indeed can wish for the heaven of happinesse, or the happinesse of heaven here, where the King of heaven went through an hell of miseries? There can be no greater unhappinesse in this life, than never in this life to have unhappinesse. *Perpetuall prosperity does make a foole*; so sayes one that was no foole. And *Prosperity perpetuall does marre a foole*; so sayes another, and he the wisest of wise men. Prosperity may sometimes foole a wise man unto folly; and Adversity may sometimes tutour a foole to wisdome. παθήματα μαθήματα, Many instructions are taught by afflictions; God sendeth Crosses in stead of Blessings unto those he hateth, but he often blesseth those with crosses which he loveth. *It is well for them that they are afflicted.* It is very true that *Oppression makes the wise man mad*; for so sayes the wise man himselfe in his Booke of the Preacher, *Eccles.* 7.7. And it is as true if we Preach it, that oppression makes some madd men wise. But who is willing to be Schooled by so curst a Pedagoge? But *volenter nolenter*, whether men will or no it must sometimes be so, and better so then worse for ever. Too much it is for one man to enjoy two Heavens; And as great pitty it is that any one should endure two Hells. And therefore I may truly say, that God of his goodnesse, and his wisdome, hath appointed one of each for every man. There is not onely an Heaven or an Hell for any one, but an Heaven and an Hell for every one. This present world is both, but unto severall Men; It is the Sinners Heaven, but Hell it is unto the Saints on Earth. The sinfull worldling takes his pleasure here, he hath all his happinesse here that he is ever like to have; here are all his joyes, and all his hopes of joy; He wishes for no other Heaven; he lookes not

Nihil infelicius eo, cui nihil unquam evenit adversi. Seneca
Fortuna quem nimium fovet, stultum facit.
Prov. 1. 32.
Vexatio dat intellectum.

Psal. 119.67. 71

not after any other. He thinketh not of that to be enjoyed hereafter. Here would he live for ever if he might; But alas! It may not be. This world must not last alwayes; and though it might, yet might not his life in it; his life is but of few dayes. It soone must have an end. What wise man then would wish to live his best life first, seeing that it must so soone be lost? Who would wish to have his heaven here, where he can stay but a few dayes? Yea where he cannot assure himselfe to stay one day, or houre?

Againe this present world is a kind of Hell to others, or in stead of Hell unto them; It is a Place of Trouble, a Place of Suffering. But their stay here is short. Now who would not rather endure the Hell of a few dayes miseries here, and enjoy the Heaven of Eternall happinesse hereafter, then enjoy the Heaven of a few dayes pleasure here, and endure the Eternall miseries of Hell hereafter? Temporall Pleasures are dearly bought with the losse of Eternall; And temporall sufferings are well requited with eternall Pleasures. That is a miserable happinesse that must end in such miseries as must never end; And those are happie miseries that shall soone end in endlesse happinesse. This life is but a journey towards Death, and but a short one; And Death is yet a shorter passage to a longer, and a better life. Indeed no Mortall Pilgrim can be wearie of the longest journey of life, if by the way he does but well remember the endlesse joys that he shall enjoy at his journeys end. But yet the shorter that his journey be, the sooner shall he be at home possessed of those joyes. And who would wish a long and tedious journey to himselfe to keepe him long from the enjoyment of them?

That life of joyes is worth the wishing, that shall never have an End; And that End of life is full as worthy of our wishes, that shall begin the Joyes of that endlesse life. And that end must be ere long; for *Vita brevis*, life is short. *Man that is borne of a woman is but of a few dayes, and full of trouble*, saith *holy Job*. He is of few dayes, that he may not live too long in trouble; And his dayes are full of trouble, that he may not long for more of them then a few. Mans dayes are full of trouble, that a few may serve his turne and make him weary of them; And

Theophra.

Job 14. 1.

his

his dayes of trouble are but few, that he may not be too much wearied with them. It is mans great Misery, that his few dayes are full of trouble; And it is Gods great Mercy, that mans dayes of trouble are but few: for if the Dayes of Mans life be full of trouble, it is well for Man, that his life of trouble is not full of Dayes. It is ill for Man that the troubles of his few dayes are so many; And it is well for Man that his dayes of trouble are so few. The few dayes of Mans life are full of trouble, that Man may dayly be minded of his duty in seeking for another life, better then this present; And Mans Dayes of Trouble are but few, that Man may not be wearied so as to leave seeking for that other life before that this doth leave him.

βίλει μαθεῖν διά τι καλὸν ἡ παροῦσα ζωὴ; ὅτι τῆς μελλούσης ἐφάπτων ἐσ.

ζωὴς ἡμῶν ἐπώδυνοις γίνεται, καὶ ἀφορμὴ καὶ σπάνιμα τοῦ ἐπὶ S. Chrysost. Hom. 6. Corcydas.

Then let the Miseries which accompany Mortality weane us from all fondnesse towards this life present; And let the felicity of life eternall win us to long after that. The thoughts of the *Elysian happinesse* did so encourage a *poore Grecian*, a *meere Pagan*, at the instant of his death, that he rejoyced much to think of going to *Pythagoras*, and other learned Philosophers; to *Olympus*, and other skilfull Musicians; to *Hecataeus*, and other approved Historiographers; to *Homer* the Prince of Poets, and other famous Wits that were his followers. That Poeticall Paradise, the *Elysian Field*, could make a Pagan give his *longum vale* to this present world with notable resolution: And shall not the reall pleasures of the Celestiall Paradise, the fulnesse of joy in the glorious presence of God, encourage a Christian at his death to depart as comfortably as a faithlesse Grecian? Why should Fancie in a Heathen be more powerfull, than Faith in a Christian? Is not that company as good, which we beleeve to be in the glorious presence of God, as that which he imagined to be in *Elysio Campo*? And are not the joyes as many and as great? Why then should not every true Beleever cheare up himselfe at his departure by thinking of his going to S. *Peter*, S. *Paul*, S. *James*, S. *John*, and *to all that glorious Company of Apostles* in that presence of God? And of his going to *Elias*, and

Hecataeus Milesius Historicus celeberrimus Volateran. Anthropol. Homeri duo fuerunt. Volateran. Anthropol. l. 17.

Eliſha, and *Iſaiah*, and *Ezechiel*, and to *Daniel*, and all that *goodly fellowſhip of the Prophets*? And of his going to S. *Steven* the Proto-Martyr, and to *Ignatius*, and to *Juſtinus*, and to our *Cranmer*, and our *Ridly*, and our *Hooper*, and our *Taylor*, and all that *Noble Army of Martyrs*? And of his going to that Reverend *Patriarch Abraham*, the *Father of the faithfull*, and to *Iſaac*, and to *Jacob*, and to all the *holy Patriarchs in the Kingdome of God*? And of his going to the holy Angels and Arch-Angels, and Thrones, and Powers, and Principalities, and to the *Spirits of all juſt Men made perfect*? Who can thinke of being thus tranſported, and not be tranſported with the very thought of it? Surely it muſt needs be a very Conſolatory *Viaticum* to the ſoule of a dying Chriſtian to thinke of exchanging Earth for Heaven, and the ſordid Company of Sinners for the ſweet ſociety of Saints.

Hebr. 12. 23.

Quæ dementia eſt amare preſſuras & pœnas, & lacrymas mundi? S. Cypr. de Mortal.

Egredere anima mea. S. Hieron. in vit. Hilar.

Who can thinke of *Reigning* with *holy David*, and good *Joſias*, and with *Chriſt Jeſus* himſelfe in his *Kingdome of Glory*, and ſtill deſire to bee ſubject to his owne corruptions, and the corruptions of others? Hee that thinkes upon the *fullneſſe of joy in the preſence of God, and the pleaſures at his right Hand for evermore*, can never wonder that old *Hilarion* ſhould entreate his owne ſoule to be packing thither.

Luke 2. 29. 30.

Octogenarius ille cecinit olor. Draxel. Zodiac. Chriſtian.

When *Swan like Simeon* had but ſeene his Saviour in his ſtate of Humiliation, hee could not chuſe but ſing his *nunc Dimittis*, *Lord now letteſt thou thy ſervant depart in peace according to thy word.* When his Saviour and ours was come into this World, and hee had taken him into his Armes, hee deſired leave then of the Lord to take his leave of the World, that ſo he might leave his ſoul in the Armes of his Saviour. And they that have ſeen their Saviour by the eye of Faith, as now hee is to be ſeen in his ſtate of Exaltation, and have embraced him in the Armes of their affections, can never be unwilling to depart in peace, that with the God of Peace, and Prince of Peace, they may have *peace in life eternall*, and *eternall life in peace*, as S. *Auguſtine* turnes it very wittily. Are we not all *Pilgrimes* here? and are wee not allmoſt loſt in dangerous wayes, and deſperate Times? Who then can chuſe but wiſh himſelfe at home?

Augu. de Civit. Dei. l. 19. Pſal. 39. 12. *Et ideo tanquam peregrinus ad illam Sanctorum omnium patriam feſtinabat.* S. Ambroſ. de bon. Mort.

Calum-

Cælum Patria, Chriſtus via, & vita noſtra deambulacrum, Heaven is our Home, Chriſt is our Way thither, and this life is our Walke; Our Home is pleaſant, our Way perfect, but our Walke painefull; Yet there is a neceſſity of our Walke, and there is Adverſity in our Way, But there is Felicity at our Home. Wee are all here upon our Walke, And wee all have heard of our onely Way, and who does not wiſh with all his heart that he were at home? I'le ſpeak even all your Errands in a word, and ſend you homeward. Remember whither yee are going, and ſtay not by the way, for feare it be too late ere yee get home. Remember your Way, and ſtray not from it, for feare yee loſe your ſelves, and never come neere home; But be ſure to keepe your Way, and be content to travell hard, and yee may be ſure ere long yee ſhall reach home, and receive a *Wellcome home* by all the Saints in Glory, and a Crowne of Glory by Chriſt our Saviour, *and the fullneſſe of joy in the Preſence of God, and pleaſures at his right Hand for evermore.* Amen, Amen.

John 14. 6. Heb. 10. 20.

* * * *

FINIS.

A SERMON OF THE WORLDS VANITY AND THE SOVLS EXCELLENCY.

Preached in the Cathedral Church of Saint *Paul*, in the fore-noone, *Octob.* 9. 1642.

By Edw. Willan *M. A.*
C. C. C. in Ca.

Homer. Iliad. 10.

Λπϊσοὶ μὲν γάρ τε βοές, καὶ ἴφια μῆλα,
Κτητοὶ δὲ τρίποδές τε, καὶ ἵππων ξανθὰ κάρηνα
Ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λεϊστὴ,
Οὐθ' ἁλετὴ ἐπεὶ ἄρκεν ἀμείψεται ἕρκος ὀδόντων.

LONDON
Printed for RICHARD ROYSTON at the Angel in *Ivie-lane* 1651.

TO

The Worſhipfull *Robert Style*

Eſquire, his ever honored Patron.

AND

To the Right Worſhipfull *Robert Aylet* Dr. of Law,

and one of the Maſters of the

CHANCERY.

Gentlemen,

THis Sermon was appointed for the Croſſe; But I hope, there is no croſſe appointed for this Sermon. It came not at the Croſſe when it was preached; And I hope, no croſſe ſhall come at that when it is printed. It took ſanctuary in the Quire, and ſo was delivered to an extraordinary multitude of Hearers. But it now requires another kinde of ſanctuary, to be delivered from the multitude of ordinary Cenſurers. Your kinder countenances may prove ſuch a ſanctuary to it.

It is a Sermon of Merchant-Adventurers; *and it hath made me a Venturer, though no Merchant. And in this Paper-bottome I have made a twofold Adventure. The firſt is of this Tendry of Reſpect and Service to your Worſhips, for the gaining of your favours, for the Protection of the other. And that other is not an adventure of a Soule for the gaining of the World; but of a Sermon, about the World and the Soule, (into the World,) for the gaining of Soules.*

And your joynt favours (as I conjecture) may prove a very ſafe Convoy to it thorow the World. Cæptis aſpirate.

It was the one of your good Worships which called it then unto the Pulpit, or caused it to be called thither: And it is the other that hath now called it unto the Presse, or occasioned the Printing of it. And now, whose shall I call it? It might sometimes have been called mine: But it hath been miscalled, I know not whose. I remember well, I heard the Character of a Sermon (from a young Practitioner) so like unto it, that I might justly challenge it. I must confesse the Title to it is not worth a quarrel; yet there may be right in a Penny as well as in a Pound. And the Poet Virgil *would not lose his Title to a Distichon, by his perpetual silence. His Distichon was such as he might very well own: And therefore, when he saw that* Augustus *did approve it, and that* Bathyllus (tacentibus aliis) *did asselfe the praises of it, he did inscribe his lines againe, which were these,*

Ti. Claud. Donat. de vita. P. Virgilii Maronis.

Nocte pluit tota, redeunt spectacula mane:
Divisum imperium cum Jove Cæsar habet.

And then subscribed this claim unto them:

Hos ego versiculos feci: tulit alter honores.
Sic vos non vobis nidificatis aves.
Sic vos non vobis vellera fertis oves.
Sic vos non vobis mellificatis apes.
Sic vos non vobis fertis aratra boves.

I shall spare the Young-mans name: I would not have him to be as Bathyllus *was,* Romæ fabula. *But I have presumed to set both your Names before my Sermon, because I know it hath been had before both your Worships. Be pleased with it from the Presse, as well as from the Pulpit; And let me call it Yours: And call me,*

Gentlemen,

Your Worships most
Humble Servant

Edward Willan.

Of the Worlds Vanity, and the Soules Excellency.

Matt. 16. 26.

For what is a man profited, if he shall gain the whole World, and lose his own Soule? Or, what shall a man give in exchange for his Soule?

THe *Coral*, and the *Chrystal*, are accounted *pretious stones*, by skilfull *Lapidaries*; And therefore, it is neither a fault nor yet a folly, for such as finde them in their Travels to stoop down and take them up: Yet are they but *minus pretiosi*, of an inferiour worth with the chief *Philosophers*; And therefore, it would not onely be a folly but a fault too, for any *Traveller* to turmoile himself in gathering of an heavy burden of these together; and in the mean time to neglect, or, for their sakes to reject a richer bootie of *Jasper-stones*, or *Saphir-stones*, or of *Amethysts*, or the like.

We are all *Travellers* wandring through the wildernesse of this transitorie World, towards that *City of pure Gold, cleer as Chrystal, the foundations* of whose *Wals are garnished* with *Berils*, with *Emeraulds*, with *Chrysolites*, and all manner of pretious stones, as St. *John describes* that new *Hierusalem*, *Revel.* 21.

Now in this our Pilgrimage we meet with *Marbles*; and we meet with *Jacincts*; with lesse *pretious-stones*, and with more

more *pretious Gemms.* I mean, the leſſe worthy bleſſings of
Gen. 1. 29. *Gods* left-hand, the more worthy *bleſſings* of *Gods right-hand,*
28, Earthly Treaſures, and Heavenly Treaſures: And lawfull
29. it is to gather the meaner of theſe Treaſures together, and
30, to uſe the meaneſt of them: For God, who made them all,
31. did make them good, and for the good of man it was, that he made them ſo.

God made this preſent World for man, but man himſelf for another to come, farre better then this preſent; And man does fool himſelf extreamly, when he ſels the reverſion of that to come for ever, for this preſent, which is but for the preſent. That other is without compare: this but a very nothing to it. Let no man therefore overvalue this, or poſtpone that unto it. Let every man be ware, that in ſtooping down to take up Earthly Things, he does not let fall Heavenly: Or, that for the gaining of this baſer World of droſſie Earth, he doth not loſe the refined ſubſtance of his moſt precious *Soule*: For, *What is a man profited, if he ſhall gain the whole World, and loſe his own Soule? Or, what ſhall a man give in exchange for his Soule?*

The moſt *Emphatical* words in this Text are *Metaphorical:* For borrowed they are, either from that richer way of *Merchandizing* by *Whole-ſale*; or, from that poorer way of *Peddling* by *Retaile.* I muſt needs follow the *Metaphore* in my diſcourſe, and the rather becauſe it is in this Place, A place of Commerce. The very *Metropolis* of this Kingdome, the chiefeſt place of Merchandize; and the place of the chiefeſt Merchants and other Traders, that labour to gaine this preſent World, by the ſeveral wayes of chaffering for it. Here therefore give me leave to deale with you in ſome of your own terms, that ſo I may trade the Commodity of this Text of Trading with the greater profit to you.

Londinium ſcnat Navale, vel Urbs navium, &c. Urbes plurimæ à navibus nomina tulerunt: uti Naupactus, Nauſtathmos, Nauplia, &c. Sed ex his nulla meliori jure Navalis nomen ſibi aſſumere poſſit, quàm Londinium noſtrum. Tamaſi adpoſita, qui placidiſſimus verum in orbe naſcentium Meræaton, ſtatis horis Oceani æſtibus ſuperbus, alveo tuto, prealto, & navium quamlibet magnarum capaciſſimo, tantas Orientis, & Occidentis opes quotidie invehit, ut cum Orbis Chriſtiani Emporiis de ſecunda palma hodie contendat, &c. Camden in Brit. de Middleſex.

In the Text there are two Queſtions proponed to you.

The firſt in theſe Words. *What is a*

man

man profited, if he shall gain the whole world, and lose his own soul?

The second in these; *What shall a man give in exchange for his soule?*

The first seems to relate to your Trading by way of *Commerce.* The second, to your trading by way of *Merchandizing Exchange.* In both together, there are two Considerables,

1. The { Mystery of / Misery by } Worldly Merchandize.

The first, in the first question; The second, in the second: Yea both may be observed in either of both. I shall discourse of both, as they are both discovered in the first question, which refers to *Trading by way of Commerce*, In these words; *What is a man profited, if he shall gaine the whole World and lose his own soule?*

Ostenditur & quam inutile sit lucrum cuiuscunque temporalis imo totius mundi cum perditione animæ, & quam irreparabile sit damnum perditionis animæ. Jasen in commen. in concor.

In which words we may observe these Foure particulars,

I. A Merchant.
II. His Wares.
III. The Merchandize it self.
IV. The Ballance of Trade.

First, the *Merchant, Man*: What is a *man* profited?

Secondly, the *Wares*, and they are of two sorts.

The 1. Imported.
The 2. Exported.

The *Ware imported*; the whole World.

The *Ware exported*; his own Soule.

Concerning the first, two Circumstances are considerable.

1. A Variety.
2. A Monopoly.

The *Variety*; the *World.*

The *Monopoly*, the *whole World.*

Concerning the second, three Circumstances are remarkable;

1. The Qualitie or Nature.
2. The Quantity, or Number.
3. The Propriety, or Relation.

For

For Nature or Quality, it is *a Mans Soule*; For Number or Quantity, it is his *One ſoule*, his onely ſoule, in the ſingular number; For Relation or Propriety, it is *his own ſoule. And loſe his own ſoule.*

Thirdly, the *Merchandize* it ſelf, or the Negotiating of the Trade, which is notably ſet forth unto us by a ſtrange Paradoxe, of gaining, and loſing by the ſame bargain; yea of gaining the whole World, and loſing by the bargain. *gain the whole world, and loſe his own ſoule.*

Fourthly, The *Ballance of Trade*, which in the Dialect of Merchants, is nothing elſe but an exact Computation, or the caſting up of a juſt Account, thereby to know what is loſt, or gained by the Merchandize. *What is a man profited?* as much as to ſay, Ballance the Trade, compute the worth of the Ware exported, with that of the Ware imported, and then tell me, *What is a man profited, if he ſhall gain the whole world, and loſe his own ſoule?* Theſe Minutes of the Text ſhall be the Meaſures of my Time, and your Patience.

Sir *Ralph Maddiſon*, in his *Englands looking in and out.*

Firſt of the Merchant, *Man. What is a man profited?* By a man here, our Saviour meaneth any man whatever: He ſpeaketh here not only of ſuch as compaſſe Sea and Land to gather the Riches of this World together, as *Ferdinandus Magellanes* did, and as our *Drake*, and *Cavendiſh* after him, with other *Circum-Navigators.* Nor ſpeaks he only of ſuch as adventure to ſome ſpecial, or particular Ports or Places of Merchandiſe, ſuch as *Alexandria*, and *Aleppo*, the *Grande Caire*, and both the *Indies* are, as that Royal Merchant King *Solomon* did, who ſent forth ſhips from *Ezion-Geber* for the transfretation of Gold from *Ophir*. And as that neighbouring Prince of ours, that ſets forth ſumptuous *Plate-Fleets*, for the importation of his *Perulania.* But he ſpeaks of any Man, that adventures the loſſe of his Soule, by any way of Traffiquing for this preſent World. For thus an indefinite Interrogation may very well

Ferdin. Magellan. Portuga. rei nauticæ peritiſſimus, impetrata claſſe 5 navium à Cæſare, an. Dom. 1519. 10 die Auguſt. ex Hiſpali ſolvit, Canarias adit, ab iis rectè Braſiliam navigavit. Navis ejus à ſociis in Hiſpaniam ducitur, 6 Septem. 1524. Hæc prima fuit Navigatio.
Drake *1. Decemb. 1577. ex Anglia ſolvit, toto terrarum orbe circumnavigato, domum redit 4 Kal. Octob. 1580.*
Tho. Cavendiſh *ex Anglia ſolvit Jul. 21. 1588. totum terræ ambitum circumnavigavit, & rediit Sept. 15. 1588.*

1 King. 9. 26. 28

well the universal, in the Interpretation. And this French Title *Merchant* (as *Ambrose Calepine* asserteth) may be given to any man, that any way deales or chaffers for any thing in this World, whether it be for his own use, or to trade away again to others. And surely such as adventure the losse of an Eternal estate in Heaven, for the gaining or the increasing of a Temporal one on Earth, are very Merchants indeed. Now of such, and unto such this Question is most fitly propounded: *What is a man profited, if he shall gain the whole world, and lose his own soule?* *Diction. Hexag.*

Thus we have found out the Merchant, *Man*, any man. Now let us look upon the Wares, and they are (as you have heard) of two sorts: The first, Imported; the second, Exported.

First of the Ware imported, concernig which two Circumstances are to be considered. 1. A Variety. 2. A Monopoly.

First of the Variety, *The World.* Now the World may be considered two wayes.

1. Philosophically.
2. Theologically.

First Philosophically, and so indeed the World is nothing else but a Variety of things in a beautiful Order. The εὐταξία, or beautiful Order in that Variety hath given the Appellations to it, both in Greek, and Latine. It is *ordinata compages rerum omnium*, a well-disposed Pack of all kinds of Wares. *Omnia Corpora simul sumpta dicuntur Mundus*: All Physical Bodies taken and compact together are called the World: But there are no Merchants (as I conjecture) that trade for this World in this Philosophical sense. And therefore secondly, the World may be considered in a Theological sense; and so it must be in this place. *Conimbr. lib. 1. de Cœlo, cap. 1.*

In a Theological sense, by the World is meant the Honours, Riches, and Pleasures of this present World. He that gains a Variety of these, is sometimes said to gain a World of Riches, and Honours, and Pleasures: It is much for a man to gain all these; but it is more for him to gain as much as the Text doth speak of: For here's not onely *Bell. de Gemit. Columbæ, lib. 3. cap. 10.*

the Variety in *the World*, but the Monopoly of all these, and of all of all these, in *the whole World:* ----- *gain the whole world.*

Archb. Abbots *Description of the World.* Dr. Heyl. *Geogra.*

Could one Merchant but engrosse the Artificial Wares of all *Quinsaio*, or all the *Alexandrian* Wares, or all the rich Perfumes, or costly Drugs, or fragrant Spices of *Arabia felix*, it were enough, and more then enough to tympanize his heart with the *proudest thoughts of the Wealthy*. And yet, alas, all these *Alls* together can amount to no more then a little Packet or a worthlesse Fardle, in compare with that Ingrossment in the Text; the gaining of *the whole World.* Yet see, the Saviour of the World does question this great gain, whether it may be rightly called Profit or no: yea rather He puts it out of question, by putting forth of this question, *What is a man profited, if he shall gain the whole world, and lose his own soule?*

Indeed these words are not only one, but two Questions: the first is *Absolute*, the second *Hypothetical.* The first is in these words: *What is a man profited, if he shall gain the whole world?* The second in these, added to the former by way of condition: *And lose his own soule?*

First of the first. But first observe, that it is but a meer supposition, that is the foundation of both. Our Saviour speaketh only καθ' ὑπόθεσιν, by way of supposition, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, *If he shall gain the whole world*, i. e. suppose it were possible for him so to do, and that he should do so: I say suppose it. But *suppositio nihil ponit*, The bare supposing of a thing to be, is no proving of that thing to be as it is supposed; That may be supposed to be, which never was, and that which never shall be, yea that which never can be. Such is this thing supposed by our Saviour, the gaining of all this present World.

For alas! it is not all the plodding in the World, nor all the projecting for it, that can gain it all. Oh no! It is not all the griping Usury, nor all the pinching Misery, that can draw so much as *ilia terræ*, the Guts and Garbage of the Earth into one mans Coffers, no not so much as the white or yellow Intrails of the *Indian-Earth.*

Suppose

Sudpoſe that a man could have a mind more covetous then *Midas* had, or be more dunghilly-minded then *Craſſus* or *Hortenſius*; And ſuppoſe that ſuch a man were more ingenious to invent new projects to gain the World, then the old *Athenians* were, which were the very *Minters of Arts* and *Sciences*; And ſuppoſe he could be more aſſiduous in all his Negotiations, then the moſt *induſtrious Hollander*; and more deceitful in all his dealings, then the moſt *perfidious Carthaginian*: yet could he never engroſſe the whole World.

Ovid. metam. lib. 11.

Valer. Max. lib. 9. *cap.* 4.

It is nor improper that the *Italian* (i.e. the *Hollander*) be compared to the *Ant* for his ſedulity and labour. *Vocal Forreſt.*

Let this Merchant, *Man*, have never ſo great a Stock to begin the World with, and let him drive never ſo good a Trade to increaſe it, yet muſt he never think to gain the whole World. Were he the onely Sonne of a ſecond *Pyrrhus*, and the onely Nephew of another *Cræſus*, and ſo had both their wealths to ſet up with; And were it poſſible for him to uſe a Conſcience more cauterized then the worſt of *Jewes* in the hardeſt ways of Uſury; And could he have an Head-peece more crafty then that of *Mahomet* in the myſteries of Merchandiſe, and an Heart more greedy then his, and Hands more violent in robbing of other Merchants in their travels; And could he be more fortunate then *Polycrates* himſelf, that was the very Favourite of Fortune, as *Herodotus* hath ſtoried it: yet would it ſtill be τὸ ἀδύνατον, a thing impoſſible for him to gain the whole VVorld.

Volateran in Anthropologia.

Archb. Abbot, *of Arabia, in his Deſcrip. of the world.*

Herodot. in Thalia 78.

Though *Machiavels* Policy, and *Catalines* Activity, and *Hectors* Valour, with that Martial proweſſe of thoſe two *Thunder-bolts* of *war*, *Menelaus* and *Agamemnon*, ſhould all meet in one man: yet could they never advance him to the abſolute Command or Governance of the whole VVorld. The greateſt *Monarchies* of all, that ever were in the world, were never truly univerſal, of all the world. Indeed *Nebuchad-nezzar* was a mighty Monarch in *Syria* and *Chaldea*; And *Cyrus* had vaſt Dominions, when he had joyned the Kingdome of the *Medes* unto the *Perſians*: yet both their *Territories* had their *Frontiers*. And though the prodigious Avarice, and boundleſſe Ambition of *Alexander the Great*

affected the Soveraignty of more then one *whole World*, (as *Plutarch* ſtories it of him) yet could he never reduce the whole of this *one World* unto his *Grecian Monarchy*. Nor could thoſe Noble Victors, *Caius Julius Cæſar*, and *Octavianus Cæſar Auguſtus*, ſubjugate the whole unto the *Romane Eagle*, by all their notable Victories. And without all controverſie, the ſole Command of all the World, is too great a Soveraignty for any one Man in the World. It muſt needs ſeem a very mockery, for the ſullen *Donns* of our neighbouring Nation to ſooth their Soveraign up with the fondly-affected Title of *Catholique Majeſty*. Me thinks that ominous Rebellion of *Catalonia*, with that fatal Revolt of *Portugal*, without the thinking of others that led them the way, or that are like to follow them, might fully infeoffe them with the apprehenſion of that diſlike which the undoubted *Monarch* of Heaven and Earth hath often ſhewn unto ſuch generall Claims. Though many and many *Monarchs* be the *Supreme Governours* in their ſeveral *Monarchies*; yet may no *Monarch* in the World claime any title to the *Monarchy* of the whole World. It is an honour belonging to God alone: And *mine honour* (ſaith he) *will I not give to any other. It is He that is cloathed with Catholique Majeſty. It is He that is King. The Lord reigneth* (ſaith the Pſalmiſt) *and let the Earth rejoyce, yea let the multitudes of the Iſles be glad thereof*, Pſ. 97. 1. He reigns not only over one, but all the Iſles; nor reigns He only over Iſles, but over the Continent too; for *He is King over all the Earth*, Pſ. 47. 7.

Rex Regum & Conſanguineus Deorum. Q. Curtius, l. 2.

It was but an Uſurpation in *Darius* the *Perſian*, to ſtile himſelf *The King of Kings*. And it is no leſſe preſumption in the *Pope* to aſelf that Title. It is a Title belonging to God alone, who is (as S. *Paul* proclaimes him) the bleſſed and onely Potentate, ὁ Βασιλεὺς τῶν Βασιλευόντων, καὶ Κύριος τῶν κυριευόντων, *The King of Kings, and Lord of Lords*. 1 Tim. 6. 15.

And certain it is, He never made the whole World for any one man. Yet when any one ſhall prove himſelf the *ſole Heire* of the *Protoplaſt*, the World will give him leave to claim his Propriety in the whole. But for the preſent, the Poſſeſſions of *Adam* are parcelled almoſt into as many Particles,

cles, as his Nature is into particular Persons; which numerous Progeny knowes not how to acknowledge any Lord Paramonnt amongst them, besides that onely true God, whose Throne is in the highest Heavens.

Nor may the Christian World acknowledge any Catholique Commander besides our Saviour Christ, who is Emmanuel, God with us: The God of Gods, as well as, Lord of Lords. Yea God of God, Θεὸς ἀληθινὸς ἐκ Θεοῦ ἀληθινοῦ, very God of very God, as the *Nicene Council* hath well explain'd the second Article of the Apostles Creed against the *Arrian Heresie*.

Those that are learned know, that the government of the Church is neither Popular, nor Aristocratical, but a Monarchie. Of the Universal Church onely Christ is the head and chiefe; and therefore the state of it is Monarchical, &c. *Whitgifts Defence of the Answer to the Admonition, tract.* 17.

It was intolerable Pride in that Romane Prelate, that first contended for the supreame Headship of the Christian World. Indeed, this very sin of that very Man, hath plainly proved him to be that very *Man of Sin*, that St. *Paul* forespake of, 2 *Thess.* 2.3. It must needs be deemed a most hatefull inclosure, for any *Subject* in the Kingdome of Christ, to take in all the Commons of the Christian World: And yet alas! the World Christian is a very little one, a smal Manor; a very little Lordship in compare with the vast dominions of the great *Sultan*, and grand *Sophie*, and other parts of the World not Christian.

But suppose a man could gain the *Monarchie* of the World, not of the World Christian onely, but of the whole World; yet still the Question may be asked, *What is a man profited?*

For such soveraignty would neither make him the sole Possessour, nor yet the proper Owner of the whole World: For still the Subjects should *not onely have the Possession of, but a true, and just Right, and Title to, and Property in all their Goods and Estates*; yea, and perhaps some churlish *Nabals* might have *full-Coffers*, when such a Monarch might have an *empty Exchequer*.

Constitut. 1. made at the Convocation 1640.

But to put the Supposition as high as our Saviour Christ here puts it in the Text: Suppose a man should gain, not onely the empty Title to the World, but the full possession of the whole World; yet still the Question may be asked,

What is a man profited?

For what's the World, the whole World, but a Shop of vanities, a Store-house of vexations, a Stall of toyes and trifles, *lighter then vanity it self? Vanity of vanities, ſaith the Preacher, Vanity of vanities, all is vanity. And what profit hath a man of all the labour which he taketh under the ſunne.* Eccleſ. 1. verſ. 2, 3.

Man diſquieteth himſelf in vain to gain the World: and what is it that he gaineth by it, but a world of diſquiet? Suppoſe he gaines the World and all of Vanities, even all the Vanities of the World; what profit is there in ſuch gain? What profit can it be to gain a World full of nothing elſe but emptineſſe, a World empty of every thing but nothingneſſe?

This Worlds every-thing is the Wiſemans nothing: *Omnia nihil*, All is nothing: yea, the nothingneſſe of nothing. *Omnia vanitas*, all is vanity; not vain onely in the Concrete, but Vanity in the Abſtract: Yea, *Vanitas vanitatum*; in the Abſtract of that Abſtract, Vanity of vanities, *i.e. vaniſſima*, moſt vain, ſaith *Hugo Cardinalis*. What are the chiefeſt ſeeming ſome-things of this World? Pleaſurers and Honours, and Riches, they are. And what are they? Are they not all vaine? altogether vanity?

Nihil aliud ſunt quam meræ nugæ. Jo. Fran. Pi. Miran. lib. 2. de Mort. Chriſti.

Solomon the wiſeſt of Kings and of men, that did know as much as any man, or King of them; for he knew them by Inſpiration, by Speculation, and by Experience; and upon his certain knowledge of them he gives this Character, that they are all Vanity. They are all but vanity in reſpect of their Inſtability or mutability; ſo *Hugo de Sancto Victore*. And they are all but vanity, in reſpect of their inſufficiency, and meere vacuity; ſo *Hugo Cardinalis*. They cannot continue with man when he has them; nor can they content him whileſt he has them, though he has them all. But let's conſider them ſeverally; And firſt let us conſider ſeriouſly of *Worldly Pleaſures*. What are they? Indeed they are miſcalled Pleaſures; but alas! they are not Pleaſures indeed, but the ſhadows of them. The joys of the World have a world of ſorrows waiting on them, and the ſweets of content in them

Hugo de Sancto Victore in Eccl. Hugo Cardin. in Eccleſ.

them are imbittered with more diſcontents adhering to them. Alas for them! The Brooks of worldly Pleaſures are very ſhallow and ſoon dryed up. The very Sources of them are *like broken Ceſternes that can hold no water.* The Flowers of worldly Pleaſures are all *Ephemerons*, or like to *Jonahs Gourd*, growing ſpeedily, and gone as ſuddenly. The faireſt Noſe-gayes of them are but for a ſhew, and that ſhew but for a moment; yet the greateſt part of the World are taken with ſuch ſhews. The ſeems of pleaſures are the greateſt Witches in the world, and the greateſt of the world are bewitched with them. Indeed like Witches they can doe miſchief to many, but little or no good to any: And like Witches, they uſe to doe moſt hurt to thoſe, that are moſt inward with them. The life of worldly Pleaſures, like that of Witches, is very wicked; and their end, like that of Witches, is very wretched: for theſe Pleaſures of ſin for a ſeaſon, muſt end in thoſe ſufferings of puniſhment which muſt have no end. Let us then beware of theſe moſt fatall Inchantments of the Fleſh, theſe grand Impoſtures of the World, worldly Pleaſures; let us overcome theſe ſinnes of Pleaſures, leſt the pleaſures of theſe ſins do overcome us. And here let's leave theſe vain pleaſures, that we may come to Honours. And what are they?

Ephemerion, a Plant of one dayes continuance. *Plin. Nat. Hiſt. l. 25. 13.* Jonah 4.6,7.

In the Second place then, let us ſeriouſly conſider of *Worldly Honours*: Are they alſo all but Vanity? Yes, they are more then vanity, but yet they are Vanity; *They are vanity and vexation of ſpirit.* They 'are Vanity when they are gotten, but vexation of ſpirit ingetting, and vexation of ſpirit in loſing: they are hardly gotten, but eaſily loſt.

The Bubble of Worldly Honour is hardly blown up to any bigneſſe by the breath of many friends; but eaſily broken by the blaſt of a few enemies: yea, it is often broke by their breath that blow it up, and ſometimes whileſt they are blowing of it. It is ἀτμὸς ἀτμῶν, the vapour of vapours, and Ayrie thinneſſe, and the very thinneſſe of the Ayre, it vaniſheth whileſt it vapoureth: It turns to nothing when it ſeems the greateſt ſomething: It is a vexatious vanity, depending upon that which is lighter then vanity it ſelf: The lighteſt Plumes of Worldly Honours are toſſed

up

up and down, and up and down by the lighter puffs of Popular humours. *Vulgus Proteus eſt ipſiſſimus.* The reſpects of the Protean many, are more changeable then the Aſpects of the Moon her ſelfe. The *ſalvetes* and *valetes*, the embracements, and the baniſhments, the applauſes and diſgraces, which the four *Scipios* met amongſt the *Romans*, may ſufficiently atteſt the *Mutability* and *Lunacy* of the *Bedlam many*. Yea the Hiſtories of *Socrates*, of *Phocion*, of *Demoſthenes*, and of *Demetrius Phalerius*, are approved Teſtimonies of the Worlds Athenian Inconſtancy. But we need not beat the wideſt fields of Humanity for ſingle Inſtances; we may ſpring & retrive whole Covies in the Authentick Hiſtories. Our Saviour Chriſt with his Diſciples are cryed up and down by the mutable many. *The ſame fountain cannot ſend forth ſweet water, and bitter*, at the ſame place; yet the ſame men at the ſame mouths did ſend forth the ſweeteſt language of Commendation, and the ſowreſt language of Condemnation of the ſame Objects of their violent love, and violent hatred. That ficle multitude that cryed out *Hoſanna to the Son of David, Hoſanna in the higheſt*, in honour of our Saviour, did preſently cry out in fury againſt him, *Let him be crucified, let him be crucified.*

Plutar. Plin. Sec. Valeran. Eraſm. Apoph. Valeri. Maxi.

Matth.21.9.

Mat.27.22,23.

S^t *Paul* and *Barnabas* were one while greatly admired by thoſe fond Zealots, or zealous Fondlings, the *Lyſtraneans*, they *cryed out to one another in the Lycaonean language, that the Gods were come down unto them in the likneſſe of Men.* They thought that *Paul* could be no leſſe then *Mercury*, nor *Barnabas* then *Jupiter*, and much they had to do to reſtrain them from offering ſacrifices to them as Gods. But preſently this Spring-tide of Popular applauſe abateth to as low an Ebb of cauſeleſſe, ſenſeleſſe, and maſterleſſe contempt; Oh how this Sea of Men does turn and return, and turn, and turn again. They *defie* them now, which even now they *Deified*. Thoſe violent hands which even now could ſcarcely be reſtrained from offering Sacrifices to *Paul* and *Barnabas*, as unto gods, can ſcarcely be reſtrained now from offering them as ſacrifices to the fury of Men. What Man then upon the ſerious conſideration of this inconſtancy of World y Honour,

Act.14. 8,9,10 11,12,&c.

nour, would once adventure the losse of his eternall weight of Glory for it. Those that are now lifted up to the *Excellency* of *Honor*, and to the *Honor* of *Excellency*, by the men of voice, may soon have all their Honors laid in the dust by the voices of men. And yet that the voice of the Common-people is the voice of God, is the common voice of the people; and that the Multitude cannot erre in judgement, is the judgement of the multitude, but a judgement full of errour, for the greatest multitudes are wont to wander in the broadest wayes of Errour, and they that run with the multitude to seek for Worldly Honours, may lose their Honours by the Multitudes in this World, and themselves with the Multitudes in the World to come.

2 Cor. 4. 17.

Matth. 7. 13.

In the last place, let us see the vanity of Worldly Riches. When *Solomon* had viewed, and reviewed all the Works that he had wrought, and all the labours that he had laboured to do, he audited this account of them all, that they *were all but vanity and vexation of spirit*, and *that there was no profit under the Sun*, Eccles. 2. 11. Be then perswaded by S^t *Paul*, and *trust not in uncertain Riches*. There is nothing more uncertain, nothing more unfaithfull, σήμερον μετὰ σε, ἄνευον κατὰ σου, saith S. *Chrisostome*, to day with thee, to morrow against thee. Let us not make Riches our God, and Poverty our Devil, lest our Riches do part us from God, and pack us to the Devil. The Devil is ὁ θεὸς τοῦ αἰῶνος τούτου, *The god of this World*, as the Apostle calls him, 2 *Cor.* 4. 4. from Worldly Riches was he called *Pluto*, or from his name Πλοῦτος were they called πλούσιοι. Thus did the Greeks of old entitle him to Worldly Riches, and entail their Worldly Riches upon him. Let us not entitle our selves to them by him, nor him unto our selves by them. Let us never place our Heaven in them, seeing Hell it selfe is so near unto them: and seeing that we may not place our Happinesse in them, let us never set our hearts upon them. Nothing should have Mans heart, but that which is his Heaven, or does relate unto it. ἐν τῷ μέλλοντι αἰῶνι πλοῦτος ἀληθινός ἐστι, saith Saint *Chrysostome*. The Riches that are truly everlasting are all in Heaven, and all the Riches that are in

Οὐδὲν ἕτερον ἄπιστον, &c. S^t Chrys. Hom. 2.

Chrysost. Hom. 2.

In comparatione æternorum bonorum vana sunt omnia etiam bona temporalia. S. Greg. Mag. in Prim. Sam. cap. 12.

Heaven are truly everlasting. Let not us then seek for Riches here on Earth, as for our Heaven: But let us seek for Heaven, that may be more then Riches to us for ever hereafter. Alas! these Worldly riches, in compare with those of Heaven (as S. *Gregory* tells us) are altogether vain, yea vanity it self, as *Solomon* speaks them in the same sense.

But here let us advance the Suppoſition one ſtep higher: Let us ſuppoſe the Riches of the World to be neither vanity nor vain, but to have reality and worth in them, yet ſtill the Queſtion may be asked, *What is a man profited?* For what profit can it be to a man to gain ſuch things, as he may not think his own when he has gained them, nor uſe them as his own? They that get theſe Worldly Riches by ungodly means, are by thoſe means indebted to the *God of this World* for them: And he will be paid by all his Debtors; They may all look to be arreſted at his Suit, and caſt into the priſon of Hell, but may not look to get out thence *untill they have paid the uttermoſt farthing.* And as for ſuch as uſe the lawfulleſt means to get them, they may not uſe them as they liſt or will themſelves when they have got them: For why, they are but Servants, in receiving of them; but Truſtees, in keeping of them; and but as meer Stewards they muſt be, in accounting for them. Now it is very requiſite in Stewards *to be found faithfull*; Faithfull in all Imburſements, faithfull in all Diſburſements, faithfull in all Intruſtments.

2 Cor. 4. 4.

1 Cor. 4. 2.

God himſelf was the Maker of all this World. And he himſelf is the Maſter of it. He is the Author of all good in the World. And he is the Owner of all the goods of all the World. Man muſt ever therefore have reſpect to him, and to his pleaſure, in the uſing of his goods. There muſt at laſt be a generall Audit, and man muſt reckon for all; And woe unto him, if he makes not an even Reckoning. An even Reckoning is hard to be made, though never ſo ſmall, but the greateſt Reckonings are hardeſt to be made even. There is no Eaſe to be expected from the Maſter, without an even Reckoning from the Servant: Nor can the Servant make his Reckoning even then, unleſſe he be now *fidelis in minimis*,

minimis, faithful in the ſmalleſt driblets, faithfull to the utmoſt farthing, careful not to waſte the very minutes of his Maſters goods, by miſpending of them. He is ſaid to waſte his Maſters goods, that does miſpend thoſe goods by riotous courſes, which are entruſted in his hands. And for his waſting of them ſo, he is ſoon to be diſcarded from all Entruſtments by his Maſter: *Redde rationem villicationis tuæ*, ſaith his Maſter to him, *Luke* 16.1. Come, *give an account of thy ſtewardſhip, for thou mayeſt be no longer ſteward. Durus eſt hic ſermo:* This is an hard ſaying: But it it ſaid, and it muſt be ſo; There muſt an Account be given. And now doth not this great Rich Worldling begin to wiſh that he had ever been a *Lazarus*, rather then a *Dives*? That he had never been entruſted with ſo much of this Worlds goods, that ſo he might not now have had ſo much to reckon for? But *to whom much is given, of him there is much to be required.* He muſt now anſwer for all. He had a great Truſt committed to him, and now he diſtruſts his Reckoning the more. The Reckoning is ſo great that he is to make, that he makes no reckoning to ſave himſelf when he hath made it. By the very Summons to the Audit, he hears an Exauctoration decreed againſt him, *He may be no longer Steward.* For miſſpending that part which he had, he muſt now part with all that he hath. But all that will not ſerve the turn: For what he hath is none of his, but his Maſters; and it will not ſatisfie for that he hath miſ-ſpent of his Maſters. And therefore what he is, *Soul and Body*, muſt be ſold, that payment may be made. Now tell me, where is his profit? He willingly loſt that other, that better World, for this; and now hath loſt both this, and himſelf, with that other.

Luk.16.19,&c.

Luk.12.48.

Divitiarum acquiſitio magni laboris eſt, poſſeſſio magni timoris, amiſſio magni doloris. Idiotæ Contemplat. de amore divino. c.33.

But let us put the Suppoſition one ſtep higher: Let us ſuppoſe a man to gain the World, and to uſe it as he ought. Yet ſtill the Queſtion may be asked,

What if a man profeed?

For why, ſtill he cannot keep it: He muſt be taken from that by death, if that be not taken from him before. *It is appointed for all men once to die.* And there is no man that knoweth either how he ſhall die, or where he ſhall die, or when

Heb.9.27.

he ſhall die: But this every man may know, that when he doth die, he ſhall carry nothing with him of all that he gained when he lived. *Naked came I out of my mothers wombe,* ſaid holy Job, *and naked ſhall I return thither.*

Job 1. 21.

That great *Sultan* that conquered the Chriſtians in the Eaſtern Countries, and gained the Holy Land from them by his Conqueſts, was conquered himſelf ſoon after by Death, and carried captive to another World, and ſo was forced to leave even all his Worldly pomp and riches here behind him. As it was expreſſed to the life at his Funeral-Solemnities: For then *his ſhirt or ſhroud was put upon the point of a Lance* (according to his fore-appointment) *and ſo carried before his Hearſe, whileſt a plain Prieſt proclaimed with a loud voice, That* Saladine *the great Lord and Governour of* Aſia *is dead, and of all his Worldly wealth he carried nothing with him, but left his very ſhirt or ſhroud behind him.* It may be *Saladine* had gained more then he could well tell how to ſpend, yea much more then he could tell how to ſpend well. But what profit was it to him, when he was ſo quickly parted from it? His time to have it was but ſhort, and it may be his enjoyment of it was not all that time he had it. But let us put the ſuppoſition higher yet. Let us ſuppoſe a man to gain the World, and to live longer in it then *Saladine* did: Yea let us ſuppoſe his years to be as many as *Mathuſalems* dayes were by appointment: Yea let us make him immortal by our ſuppoſes. Yet ſtill the Queſtion may be asked,

Knoll. Turk. hiſt. Sabellic. Enn. 9. l. 5.

Geneſ. 5. 25, 26, 27.

What is a man profited?

Pſ. 102. 26, 27. Matth. 5. 18. 2 Pet. 3. 11. 12 *Zanch. Miſcellaneor. lib. 1. de fine ſeculi. Nihil enim eſt magnum ve, quod parvum tempore nec longis dilatur gaudia quicquid arcto fine conditur.* Eucher. ad Valerianum.

For why, though his life ſhould never have an end, yet there muſt be an end of the *World. And that end of the World may be* e're a day to an end. How quickly might he ſee the conflagration of all, by that moſt fatal fire that muſt demoliſh all? This preſent World is momentarie, but that to come for ever. Yet the great Gainers of this preſent World, are wont to look ſo much after this World, which they get, that they forget the World to come, which they ſhould look after: And by the greatneſſe of their gaines in this World, they gaine that Worldly greatneſſe, which makes them too great to enter in at the ſtreight gate of that better World,

World;& ſo when this world muſt be burnt with fire, they muſt needs burn with it for want of entrance in at the ſtreight gate. But let us put the Suppoſition as high as it can be put. Let us ſuppoſe a man to gain the World, and never to loſe it again, either in whole, or in part, by being taken from that by Death, or by having of that to be taken from him by fire. Yet ſtill the Queſtion may be asked,

What is he profited?

For why, for all this he may be ſtill a poor man, a diſcontented man, an unhappy man. Unhappy by being diſcontented, and diſcontented for being poor. Indeed he hath riches enough, that is contented with the riches that he hath. But alas! it is not the whole World, nor a World of Worlds that can content a Worldly minde, or make it think it hath enough. The deſires of Mans heart are infinite, and the World but finite, and therefore it cannot ſatisfie them to contentment. This preſent World was ſo ſmall a thing in compare with *Alexanders wiſhes*, and the vaſtneſſe of his deſires, that he did even ſweat to think how his Greatneſſe was to be narrowed, and crowded up in it.

Nihil poteſt animæ ſufficere præter ſummum bonum. S^t Auguſt. Manuel. c. 25.

Æſtuat infelix angusto limite mundi. *Juvenal. Sat.*

As the the Poet fancies of him, that he was even ſtifled with the conceit, that he ſhould not have elbow-room enough in this World.

And again, as it is finite, ſo all the treaſures of it are extrinſecall, and ſo never enter into the Heart of Man to fulfill the deſires of it. Though his Barns, and Granaries be never ſo full, and all his Bags and Coffers; yet his Heart and Soule are never the fuller, but it may be much the emptier, by having their deſires more and more enlarged.

Creſcit amor nummi, quantum ipſa pecunia creſcit, *Juvenal.*

Saith the Poet. The love of Money creaſeth as the Money creaſeth or increaſeth that is beloved. The more draughts of gain be ſwallowed down, the more is the Hydropical Thirſt of gain increaſed. The more that the covetous Worldling gaineth, the more he coveteth; and the more he coveteth, the more he wanteth; and the more he wanteth, the poorer hee groweth: ſo that by conſequence it clearely appeareth,

Non qui parum habet pauper eſt, ſed qui plus cupit. Seneca.

peareth, that the more he gaineth, the poorer he groweth. Now what profit is it, for a man to gain that which makes him poor? He is not ſo poor that hath enough of a little, as he that hath much, and yet wanteth much more; and that is the condition of the Covetous worldling, He is ever in want. And therefore ſaith S. *Chryſoſtome*, "Ἕτερον φιλάργυρος καὶ ἕτερον πλούσιος: It is one thing to be a Covetous man, and another to be a Rich man: for the covetous man is never rich; He ever wanteth what he coveteth, and he ever wanteth what he covereth. He covereth what he hath, from himſelf as well as others; and he coveteth what he hath not, whilſt others have it. He wanteth all that others have, and he wanteth all that he hath himſelf. All that he hath, did I ſay? Alas for him! he hath nothing: but the goods which he hath gotten, have gotten him; He doth not poſſeſſe them, but they poſſeſſe him; He doth not command them, but they command him. According to that of *Chryſoſtome*, ὁ φιλάργυρος φύλαξ, ὁ δεσπότης ἐστὶ τῶν χρημάτων, δοῦλος, ὁ κύριος. The covetous man may be a keeper of mony, but not a commander of it; a ſervant to it, not a maſter over it. As *Valerius Maximus* writes of that *Ptolomæus* which was King of Cyprus: *Titulo Rex inſulæ, animo autem pecuniæ miſerabile mancipium:* He was in title the King of the *Cyprian*-Iſle; but in truth, he was a miſerable Bondſlave to his Pelf. Now what profit is it to gain and increaſe that mony, which begetteth and increaſeth miſery? And if it be ſo little profit ſimply to gain the World, certainly there is leſſe profit in the gaining of it, if a man muſt pay his own Soule for it.

ὁ φιλάργυρος οὐκ ἔστι πλούσιος *S. Chryſ. Hom. 2.*

ὁ φιλάργυρος ἀπέχεται τῶν ἰδίων, ὥσπερ τῶν ἀλλοτρίων, &c. *Idem ibid.*

Avaro deeſt tam quod habet quam quod non habet. S. Hier. *Valer. Max. lib. 9. cap 4.*

And this brings us to the ſecond Querie, that Hypothetical Queſtion, that includes the whole Text:

What is a man profited, if he ſhall gain the whole World, and loſe his own Soule?

And this Queſtion ſets us to conſider of the ſecond ſort of Wares, the Ware Exported; concerning which three Circumſtances were propoſed to be conſidered.

1. *The Nature or Quality.*
2. *The Number or Quantity.*
3. *The Relation or Propriety.*

Firſt

First, for the Nature or Quality, we may obſerve, that it is a Soul. Yet not a *Vegitative Soule*, ſuch as is in the Plants; Nor yet a *Senſitive Soule*, ſuch as is in Birds and Beaſts; But a *Reaſonable Soule*, ſuch as is in Man, ſuch a Soule as makes him to be a Man; It is is his Soule, his owne Soule. I ſhall not tell you what *Ariſtotle* ſayes of the Soule of Man, nor yet how other Philoſophers uſe to define it. But let me tell you thus much of it, that it is an *Heavenly Jewell* in a *Cabinet of Earth*, and a Jewel of that worth it is, that not all the Diamonds in the World, though never ſo curiouſly cut, and never ſo artificially ſet, in the richeſt Rings of the moſt refined gold, may be valued with it, though it be cabined in the moſt deformed lump of Red Earth. There be many Reaſons in it to raiſe the eſtimate of it. I'le name ſome of them.

See *Nemeſius* of the Nature of Man.

It is the ſoule of man that makes him to be a man.

See *Philip* of *Mornay's* Truneſſe of Chriſtian Religion, tranſlated by S^r *Phil. Sidney* chap. 14.

As firſt, it is the *Medal of the Almighty*; The lively Image of the living God; Or the Tablet upon which that King of Kings, and Lord of Lords, hath drawn his owne likeneſſe. Now ſhall the Image of a Mortall King, ſtamped on the ſubſtance of the Earth, or the Earthly ſubſtance of Gold or Silver, make man ſo to eſteem it as to become an Idolater towards it; and ſhall not the Image of the Immortal King of Kings imprinted in his own Workmanſhip upon the Heavenly ſubſtance of Mans ſoule, perſwade him far more highly to value that?

Dei inſignita imagine, decorata ſimilitudine. S^t Bern. Medin. de dignit. animæ. *Mens noſtra Dei ſimilis, &c.* Gregor. Nyſſ. diſputat. de anima & Reſurr.

And a ſecond reaſon, why this Merchant Man ſhould inhaunce the price of his Soul, may be this, becauſe it is a ſpirit, an Immateriall ſubſtance. It is indeed within the ſubſtance of the body, but yet without a bodily ſubſtance. And the more that any ſubſtance be ſpiritualized, the more pure and precious it is, and the more ennobled. And the further that any ſubſtance be diſtanced from the nature of a body, the nearer it drawes to the Nature of God; For τὸ πνεῦμα ὁ Θεὸς; God is a Spirit. And the ſpirituality of the Soule does far exalt it above the body, as comming nearer to the purity of God who is a Spirit. And therefore it is well aſſerted by S^t *Bernard*, that the worſt of ſoules in reſpect of ſubſtance, is far more excellent then the beſt of bodies, and ought to be valued far above them.

A third Reaſon to perſwade this Merchant-man to value his Soul at a very dear rate, may be the Immortality of it: It is immortal as well as immaterial. Indeed man dies at his appointed time, but the ſoul of man does never die. By death the whole man is diſſolved, but the whole of man is not deſtroyed by death: The ſoul of man doth live, when man is dead. The ſoul is doomed at the inſtant of death, either to enjoy everlaſting felicity in Heaven, or to endure everlaſting miſery in Hell. And that endleſſe miſery is often called *Mors ſecunda*, the ſecond death. Yet is it not ſo called, that we ſhould think that the Soul doth ceaſe to live in hell, but rather becauſe it ceaſeth to enjoy its life. The damned ſouls in Hell live not there to enjoy life, but to endure grief. And therefore their life there is ſaid to be no life. *Simplex vita non eſt vivere, ſed valere:* meerly to live, is no life; but to live indeed, is to enjoy life. It is a kind of death, for one to live in pain, that hath lived at eaſe: It is a kind of death for one to live in priſon, that hath lived at liberty; A kind of death for one to live in penury, that hath lived in plenty. Thoſe damned Souls that lie impriſoned in Hell, do all live there in pain, for living here in pleaſure: their joyes are turned into pains, and their life now is worſe then death. Their Damnation in Hell is like to Death in four reſpects; and for its likeneſſe in each reſpect it is called Death.

See the *Immortality of the ſoul* diſcourſed of largely and very learnedly, by *Philip of Mornay* Lord of *Pleſſie*, in the *Truneſſe of Chriſt. Religion*, c. 14. 15.

Non enim quia ſolvitur compoſitum, inde etiã neceſſariò conſequitur una cum compoſito diſſolvi id quod compoſitum non eſt. Greg. Nyſſen. diſput. de Anim. & Reſurr.

In damnatione noviſſima quãvis homo ſentire non deſinat, tamen quia ſenſus ipſe nec voluptate ſuavis, nec quiete ſalubris, ſed dolore pœnalis eſt; non immeritò mors eſt potius appellata quam vita. S. Auguſt.

Quamvis enim humana anima veraciter immortalis perhibetur, habet tamen etiam ipſa mortem ſuam.

S. Aug. de Civ. Dei, l. 13. c. 2.

First, it is like it for Separation. In temporal death, the Soul which gave life to the Body, is ſeparated from it: So in Damnation, the Lord of life, which gave life to the Soul, is ſeparated from that. *Mortuæ ſunt animæ, hoc eſt, à Deo deſertæ,* ſaith *S. Auſtine:* The damned ſoules are dead, that is, forſaken of God. For, *Sicut mors corporis eſt cum id deſerit anima, ita mors animæ eſt cum eam deſerit Deus:* As it is the death of the body when it is forſaken of the ſoul, ſo it is the death of the ſoul when it is forſaken of God.

Sicut enim anima diſcedente moritur corpus, ſic anima Deo deſerente mori credenda eſt.

Secondly

Secondly, Damnation is like to Death in respect of Place. Hell is a place of Darkneſſe, a place that is very diſconſolate: ſo is the Grave. And therefore שְׁאוֹל *Sheol* with the *Hebrews* ſignifies both Hell and the Grave; and ſo doth ἅδης with the *Greeks*.

Primaſius ſuper Apocalyp. cap. 18.

Thirdly, Damnation is like to Death, in reſpect of Pain and Griefe. Great are the pangs of Death, and great the griefe of Man that's dying: and the griefe and pains of Hell are full as great, and greater.

Quid facient intime familiares, quales ſunt corpus & anima, quæ ab ipſo utero ita jucundiſſime vixerint? The ſpirit may be willing, but the fleſh will be loath. *Manchaſt. Al Mondo contemp. mortis.*

Fourthly, and laſt, Damnation is like to Death in reſpect of Horrour. Death is called the King of feares, the moſt terrible of terribles. Nature abhorreth nothing more then Death, there is nothing that is known to Man more terrible; and therefore is Damnation called Death. Indeed Damnation is beyond expreſſion terrible, yea beyond all apprehenſion; we want words to expreſſe it by, we want things more hideous to reſemble it unto. We miſ-call it Death, but it is not Death indeed. The Damned may wiſh for Death, but they muſt not dye. The Damned ſouls are all immortal, they are ſent to Hell to live in miſery, yea to live in miſery for ever, yea for ever and for ever. The expreſſion is as uſeful, as it is uſual: Mark it well, *for ever and for ever.* That which is but once for ever, can never have an end. But the living, and laſting Miſeries of Hell are ſaid to be for ever, and for ever, to make us the more ſeriouſly to conſider of them. This Duplication intimateth thus much to us, that when the poore damned ſoule hath paſſed a thouſand years, and ten thouſands more, and as many thouſands more as the nimbleſt imagination can conceive of, and more Millions of Ages more then the beſt *Arithmetician* can ever multiply, yet then he ſhall be as if he were newly to begin, he hath ſtill and ſtill another *for ever* to endure miſeries. This it is that does ſo aggravate the Miſery of Man by his Worldly Merchandize. If he muſt loſe his Soul, for his gaining of the World, his loſſe is infinite, becauſe the Damnation of his Soul is endleſſe. It is for ever and ever. It was the thought of this, that cauſed that *Right Reverend Parſon of Bethlem Pariſh*, devout S^t *Hierome*, to renounce this preſent World,

and retire into a Cell or Cave, which he either found, or founded in *Bethlem*; leſt he ſhould loſe his Soule for ever and ever in Hell, by gaining the World for a time.

The feare of endleſſe torments turn'd his Cell
Into a Jayle, and made his Cave his Hell.

Dr *willans* Ὀρτυγοτροφιας.

Propter metum Gehennæ tali me carceri emancipaveram, as he ſaid himſelf to *Heliodorus*. That good old Father was wont to be portraied with a young Lyon by his ſide, partly to ſignifie how fiercely he cryed out againſt the Schiſmes and Hereſies, and other ſins of others in his time; and partly to ſignifie that he ſometimes *roared out for the very diſquietneſſe of his own heart*, at the ſight of his own ſin, knowing that if his ſoule muſt be loſt by them, his loſſe would be intolerable, becauſe it would be the loſſe of an immortal ſubſtance.

It is chiefly in reſpect thereof that we are called Reaſonable Creatures. *Nemeſ.* of the Nature of Man, cap. 14.

A fourth Reaſon to raiſe the eſtimate of the Soul, may be taken from the Reaſon in it. It is a Reaſonable Soul, an Intellectual Subſtance. The richeſt Treaſure of any that Man as man is entruſted with. By this he comes to know himſelfe. By this he comes to know the way to ſave himſelfe. By this he comes to know the worth of this and other things. If he loſeth this, he is but a loſt man, yea without this he is no man at all: And therefore Man ſhould value this above all.

A fifth Reaſon may be this, that the loſing or ſaving of the whole man depends upon the ſaving or loſing of the ſoule. If the Soule of man be turned into Hell at the firſt Judgement, the whole man muſt be tumbled thither at the ſecond Judgement. But if it be tranſlated to Heaven at the Night of Death, the Body alſo ſhall have a removal thither at the Morning of the Reſurrection.

Multus Corporum Curationi impenditur uſus, multum huic operæ in ſpem medelæ datur. Nunquid medicinam animæ non meretur? Etſi varia

It is a prepoſterous Care in many Great ones in this World, to make great proviſion for their Bodies here before death, and alſo after it, but none at all, or very little for their Soules. Alas for them! Let them provide what Phyſicians they can to prevent the Death of their Bodies, yet are they mortal, and ſo muſt dye. And let them prepare what Tombs they will to preſerve them after Death: Yet if their ſoules be ſent to Hell to be tormented for their

ſins

sinnes done in their bodies, their bodies must be sure they also shall be sent to suffer with their soules: As they sinned together, so must they suffer. But whatever become of their Bodies after death, if their Soules be saved when they die, their Bodies also shall be saved at the second coming of our Saviour. As they have served him together, so shall they be saved together by him. The happinesse or unhappinesse of the whole man, depends upon the happinesse or unhappinesse of his Soule.

corpori auxilia studiosè tuendæ sanitatis adhibentur; sas non est tamen animam velut exclusam jacere, & quasi neglectam morbis suis intabescere atque unam à propriis remediis exulare: immo verè plura animæ conferenda sunt, si corpori tanta præstantur. Nam si rectè quidam carnem famulam, animam verò dominam esse dixerunt; non oportet posteriore loco nos dominam ponere, ac famulam iniquo jure præferre. Eucherius in Epist. Paræner. ad Valerianum.

The sixth and last Reason to perswade this Merchant, Man, to prize his Soul above the World, may be taken from the consideration of that price which our Saviour paid for the redemption of it. And was it not very considerable, think you, that the Sonne of God, the welbeloved Sonne of God, the onely begotten Sonne of God, equal to the Father in goodnesse, and power, and glory, and majesty, should condescend so low as to become a Man, a Man of no reputation, the very scorn and derision of men, and the very *Outcast of the people?* That he should take upon him *the forme of a Servant*, and vouchsafe to be a Servant of servants; To be mocked of many, to be hated of most, to be forsaken of all at last? Yea more, that he should asselfe the blame, and shame, and sufferings of all the sinnes of man; Of man that was his enemy, of man that hated him? That he should die for man; and die the worst of deaths too, the death of the Crosse, a painful death, a shameful death, an hateful death, a cursed death? And more yet; That he should suffer as many Torments of Hell it self, as might save man from being tormented for ever? Can we think that he, the Sonne of God, begotten of the Father of Wisdome, yea begotten *of the Wisdome of the Father*, should dote on Man to very folly, and do and suffer this, even all this, for a toy, for a trifle, for a thing of nothing? Surely he did highly prize

Totus quidem iste mundus ad unius animæ pretium æstimari non potest; non enim pro toto mundo Deus animam suam dare voluit, quam pro anima humana dedit. Sublimis ergo animæ pretium, quæ non nisi sanguine Christi redimi potuit, &c. Agnosce homo, quam nobilis est anima tua, & quam gravia fuerunt ejus vulnera, pro quibus necesse fuit Christum Dominum vulnerari. Nos ergo vilipendere animæ tuæ

passionem, cui à tanta Majestate tantam vides exhiberi compassionem. S. Bern. Medit.

the Soul of man, or he would never have done and suffered so much to redeem it. Too many there be indeed, that make too little reckoning of their Soules: For, all they do so, that adventure the losing of them, for the gaining of the World. Indeed if man had many Soules, the losse of one were not so much, as it is now that he hath but one. The losse of one is the losse of all, of himself and all.

And that is the second Circumstance concerning this Commodity Exported, to be considered; *The Number or Quantity:* His *one Soul,* in the singular number. When a cunning Merchant hath but a small quantity of some special Commodity, he knows then what he hath to doe, he makes his price accordingly, or rather he knows not what price to make of it, he thinks he can never ask enough, especially if these five Circumstances be coincident with the smalnesse of the Quantity.

First, if it be such a kind of Commodity, as that he may be sure he can get no more of the same kind, if he parts with that he hath.

Secondly, if it be such a Commodity as he cannot be without, if he desires to have a being; such a Commodity as he can neither trade for the World, nor subsist in the World without it.

Keep thy soule diligently, Deut. 4. 9.

Thirdly, if it be a Commodity received from a Friend, and such a Friend as he ought to love above the World, and that Friend gave it to him to the end that he might keep it for his own endlesse good, and for his sake that gave it to him.

For it cost more to redeem their soules; so that he must let that alone for ever. Psal. 49. 8.

Fourthly, if it be such a Commodity as doth exceed all prices that can be given by this World for it.

And *lastly,* if it be a Commodity that cannot be regained by any man that hath parted with it, although he would part with all back again that he took for it, and give even all that he had before to boot.

What shall he give in exchange? *Intelligere oportet de anima perdita.* Jansen.

Now all these Circumstances do concurre with the Singularity of the Soul. For, 1. A man can never get another Soul, when his own is lost. 2. A man cannot subsist without his Soul, he could not be a Man but for his Soul, it is his

Soul that makes him ſo. 3. It was the Lord himſelf that gave his Soul unto him, and for his ſake he ought to keep it; and he gave it him to keep, untill that he ſhould come and take it to himſelf again. 4. It is of worth above the World. And laſtly, nothing in the World can ever redeem it, if it be loſt or laid to pawn. The loſſe muſt needs be great: And how great ſoever it be, that man that hath loſt it muſt beare all the loſſe; no man can be partner with him, becauſe it was *his own ſoul*, and onely his.

That's the third Circumſtance to be conſidered, and it is very conſiderable; It is *his own Soul.* Others can have no ſhare with him in the ſubſtance of this Commodity thus exported, and therefore can they not be ſharers with him in his loſſe of it. Others may have their hands in the loſſe of this Soul, and ſo may be puniſhed with the loſſe of their own for it, yet will their loſſes no way leſſen his. His ſoul was all his own before he parted with it, and all the loſſe muſt be his own for parting from it. A great loſſe it muſt needs be unto him: It is the loſſe of his greateſt good, and with that the loſſe of all his goods. Yet for the gaining of wordly goods, too many adventure the loſſe of their ſouls.

Some Merchants have adventured much, and have gained more; they have adventured with their goods, and have ſaved themſelves: But others have loſt both their goods and themſelves by the like adventures. Some men have adventured far for the gaining of the World, and have come home again to themſelves without loſing their Souls: But others have loſt them by adventuring of them. Some men loſe their Souls by adventuring of them: Some others ſell them, and ſo loſe them.

And ſo we are fallen upon the third particular, the *Merchandiſe it ſelf*, or the Negotiating of the Trade. And in this negotiating of the Trade, there are both gaining & loſing: Gaining of the World, and loſing of the Soul. The gaines are great; *gain the whole World*: But the loſſe is greater; and *loſe his own Soul.* He that ſells his Soul for the whole World, makes but an ill bargain for himſelf: He is a loſer by the bargain, and ſuch a loſer, that his very ſoul may be

ſaid to be loſt though he ſells it, becauſe he ſells it ſo much under foot. There are two Wayes to loſe the Soule by ſelling of it.

The *firſt by Whole-ſale.*
The *ſecond by Retaile.*

Men may be ſaid to ſell and loſe their ſouls by Whole-ſale, when they take *ſome great reward of iniquity for them*, and ſo loſe them all at once. And they may be ſaid to ſell them by Retaile, when they forfeit and loſe them by little and little. There are *Minuta peccata*, ſaith S. *Auſtine*, peccadillio's, little ſinnes. And there are *Peccata conſcientiam vaſtantia*, Conſcience-waſting ſinnes, great offences. The Soule may be loſt by one of theſe, or it may be loſt by a multitude of thoſe. It is traded away by Whole-ſale, when it is loſt for one grand offence; And it is traded away by Retaile, when it is loſt for many minute offences. S^t *Bernard* calls theſe *Venialia*, and thoſe greater *Criminalia*: but theſe Venials are made Mortals, when a mortal man allows them in himſelfe, and himſelfe in them, and ſo multiplies them upon that ſtock of allowance. S^t *Auſtine* compares theſe ſmaller ſinnes to the graines of Sand, and to the ſmalleſt drops of Water. The graines of Sand are very ſmall, yet if many of them be put together into a Bag, or Sack, and laid upon the head, or ſhoulders of a man, they will preſſe him down: And the drops of Raine are little by themſelves, yet when many meet together they may cauſe an inundation. Many ſmall ſinnes may be as heavy as one great ſinne, ſaith S. *Auſtine*. And he fitly reſembles the loſſe of a Soule to the loſſe of a Merchants ſhip upon the Sea; Sometimes a Ship is loſt by one great Wave that overwhelmes it, and ſinks it right downe; and ſometimes a Ship is loſt by the Water that leaks in by ſome breach or breaches in the ſides or bottome. So ſome mens ſoules are loſt by the ſinnes that ſue in through their leaking ſenſes; and ſometimes they are loſt by ſome great ſinne that ſwells above them, and ſinks them right downe to the very bottome of perdition; ſuch was that grand Rebellion of *Corah*, *Dathan*, and *Abiram*, and their *factious Complices* that roſe up againſt *Moſes* and *Aaron*

S. Auguſt. de de Civit. Dei. l. 2. cap. 32.

S. Bern. de præcep. & diſpen. cap. 14.

S. Auguſt. Epiſtol. 108. ad Seleuſian.

Num. 16. 1, 2. & 31, 32, 33.

to

to pull them downe. It was ſo heynous and ſo heavy a ſinne, that it ſunk them all to the pit of deſtruction, the very Earth was not able to bear them with that ſinne upon them. Some other trifled away theirs ſoules by little and little: But theſe traded theirs away by whole-ſale. But which way ſo ever they be ſold, they are but loſt. And in both theſe wayes of ſelling them there are two things remarkable:

Firſt, the making of the Bargaine.
Secondly, the performing of the Bargaine.

Firſt, the making of it. And it may be made two wayes: Explicitely, or Implicitely; that is Formally, or by Conſequence.

Firſt, Explicitely, or Formally, when both parties doe capitulate the Conditions, and agree upon the Termes. Thus Witches, and Wizards, and all Confederates with the Devil, are ſaid to ſell their ſoules unto him.

Secondly, Implicitely, or by conſequence: and this is when the Devil, or his Factors come into the Mart of this World, and fall to chaffering for Mens Soules by cheapning of them, and bidding like Chapmen for them. The Devil comes to the Covetous man, and asketh him the price of his Soule; He comes to the Voluptuous man, and asketh him the price of his; And he comes to the Ambitious man, and asketh him the price of his. The price of the Covetous mans is Wealth; the price of the Voluptuous mans is Pleaſure; and the price of the Ambitious mans is Honour. The Devil knows their ſeveral prizes, but knows not how to pay them downe: Yet like himſelfe he offers all they ask, and promiſeth in time to pay them all. *Hæc omnia vobis dabo*, all theſe things will I give unto you. And then for Earneſt, or in part of payment he puts a penny or a Teſton of unlawful gains into the hands of the Coverous man to conclude the Bargaine with him: He procures an opportunity of unlawful Pleaſure according to the Voluptuous mans deſire, to conclude the Bargain with him: And by a ſmall Bribe he ſets the Ambitious man upon the firſt ſtep to preferment, to conclude with him. Matth. 4. 9.

Theſe

These men cannot be ignorant of the Devils aims, they must needs know, that what he offers, is but in earnest or in part of payment for their souls; yet they take his offers, or rather are taken with his temptations: and what call you this, but a *striking up of the bargaine?* Now the bargain being made, the performance is expected. But here *men think to be too cunning for the Devil himself.* They never intend to perform the bargain, they think to put him off by denying of it. They intend to put him to prove it by sufficient witnesses, which they think he cannot doe, before the Judge at the great Assize. But alas for them! before it comes to that, they may be sure to be Arrested at the Devils Suit, by that bold, that inexorable, that impartial Serjeant, *Death. Executions* will be granted out against them; and those *not of goods onely*, nor yet *of bodies and goods*; but of *goods* and *bodies* and *soules*. And Death's Warrants run very high, *Non omittas propter ullam libertatem*: Attach them where-ever thou findest them. There are no places in this world, that are priviledged from the Arrests of Death. When once this Serjeant Death hath arrested their Bodies, their Soules must presently be sent to the Barre of Judgement for particular Sentences. Then *actum erit*, the matter will be past cure; the bargain will be proved against them by credible witnesses: For first, the Devils payments will be proved by that Coyn of his, those peeces of Devillisme found in their possessions at the time of their attachments. Those sinnes which the Devil brought to them, or them unto, will all be witnesses against them.

Secondly, the *Day-book of their own Consciences* will be produced as a *thousand Witnesses* against them: for there the Debt of Sin is scored up, and never can be crossed untill it be expunged by repentance. And now, shall not the Judge of all the World do right? Yes surely, and he will give the Devil his due. There is no remedy now, the bargain must be performed: The Devil bought their Souls, and he must have them. The Devil is the Jailour of Hell, and thither the Judge commands them: *Take them Jailour*, saith the Judge; that is, take them Devil, and keep them fast till the general Judge-

Judgement: They might have been wiſer before, but now there is no help for them; It is now too late to repent, let Merchantmen beware in time then; let no man think to cheat the Devil, leſt he cheats himſelf. Let no man think himſelf ſecure in the middeſt of danger. Think not your ſelves by the *African Promontory*, the *Cape of good Hope*, when ye are very neer the *Magillanean Straights*. Miſtake not thoſe *unfortunate Iſlands* neer the *Molucco's*, for the very *Canaries*. If you be not yet arrived at *Lucians Iſland of Dreams*, doe not dream broad-waking; do not imagine your ſoules to be in ſafe habours when they are in the midſt of Helliſh Pyrates. This World is like a Sea, a dangerous Sea; and that Arch-Pyrate the Devil, and many Scouts from Hell are coaſting this Sea of the World, from place to place. And the Devil can play the Merchant as well as the Pyrate, if he cannot take men in the World, he will try to take them by it: If he cannot ſurprize them in it, he'le offer it as a prize unto them, and many are taken by it: Many ſell themſelves unto him for it, and ſo undoe themſelves for ever; for they loſe their Souls by the ſale, which are more worth then all the World. And ſo much they muſt confeſſe, if they *ballance the Trade*.

Caput bonæ ſpei. Abbots deſcription of the VVorld.

What is a man profited, if he ſhall gaine the whole world, and loſe his own ſoule? i. e. *Ballance the Trade*, compare and compute the worth of the wares, and then ſay, *What profit is it for a man to gain the whole world, and loſe his own ſoule?* I may not ſtand to recapitulate the ſeveral circumſtances of both theſe Wares, the *whole World*, and *a mans own ſoule*; and ſo compare them: Let your Meditations eaſe me of that labour, whileſt I ſumme up the Uſes that may be made of theſe Meditations.

Yet for the *Ballancing of the Trade*, let me make a tendry to you of three or four Conſiderables.

1. Conſider, That the gaining of the whole World can never make the Gainer of it happy: But ſo will his ſaving of his own Soule.

2 Conſider, that a man cannot be happy without his own Soule; but without the World he may.

3. Conſider, That a man muſt loſe the World, or leave it before he can be happy; but if his Soule be loſt, when it

must leave him he can never be happy.

4. Conſider, That the Soul is infinite in duration, and the World but finite. This but temporal; but that eternal, *à parte poſt*, as ſome diſtinguiſh. The one a matchleſſe treaſure, the other a worthleſſe triſle in compariſon.

Now ballance theſe Conſiderables: What profit is it for a man to gain that, which can never make him happy, and loſe that for it, which would make him ſo for ever, if he did not loſe it? Or, what profit is it for a man to gaine that, which he muſt loſe again before he can be happy; and for his gaining of it, muſt loſe that which can no more be gained, nor happines without it? Or, what profit can it be to gain that which is but finite, and loſe that which is infinite? *Inter finitum, & infinitum nulla datur proportio.* There is no proportion between a thing that is finite, and a thing that is infinite.

Is it ſo then, that the whole World is not to be valued with one Soule? What folly then doe thoſe men ſhew to the world, that adventure the loſſe of their Soules for the very Attoms of the world, or the ſmalleſt gains that can be in the World? for an Inch in an Ell, for an Ounce in a Pound? What lunacy, what madneſſe to hazard a Soule for farthings, or the Minutes of the World? for a moment of Pleaſure, or a Puffe of applauſe? Many think they bring their Souls to very good Markets, if they can ſell them with a *Ziba* for a *Mephiboſheths* inheritance; or with an *Ahab* for a *Naboths Vineyard*, or with an *Achan* for a *wedge of gold*. Many are willing to ſell them as *Eſau* did his *Birth-right*, for a meſſe of Pottage; yea, for a peece of Bread ſome will tranſgreſſe. *Judas* the *Traitor* valued his Maſter at thirty pence: But how many are there, that can be content to ſell their Saviour, and give their Souls into the bargain, for the bare moitie of his *reward of iniquity*? *Ananias* and *Sapphira* ſold themſelves for *part of that price*, that ſhould have been laid at the Apoſtles feet, *Acts* 5. A very inconſiderable price. But what if it had been all? And what if that all had been as much as all the world? what profit would it

Si ergo homines totum mundum ſpernere oportet ne animarum damna patiantur; & propter ſuam ſalutem debet quiſpiam etiam ſua lucra contemnere; quàm infidelis eſt, quàm inſipiens eſt, qui ut alium divitem faciat, animam ſuam ipſe condemnat? Maximè cum & ille non multum adipiſcitur, qui uſum temporalium rerum accipit; & ille inæſtimabilia damna præferat, qui fructum beatæ æternitatis amittit. Salvianus ad Eccleſ. Cathol. lib. 3.

it have been unto them, if they muſt have loſt their own Souls for it? Alas, no profit at all! For *what is a man profited, if he ſhall gaine the whole World, and loſe his own Soule?*

Sacrilego pœna eſt neque ei ſoli qui è ſacro abſtulerit, ſed etiam ei qui ſacro commendatum quod & nunc multis ſit famis. Cicer. de legib. lib. 1.

And *ſecondly*, is it ſo that the gaining of the whole World is not to be ballanced with the loſſe of one Soul? What anſwer or account can thoſe *Factors* make to their *Principal*; What can ſuch *Malefactors* anſwer unto *God Almighty*, that have cauſed the loſſe of a World of Souls, for the gaining of a little Worldly Pelf, or a little vain Applauſe, or a little vaniſhing Pleaſure?

Cicer. Parad. lib. 3.

The *Stoicks* thought (as *Cicero* telleth us) that all ſinnes are equal. And ſome *Hereticks* have thought that all ſufferings ſhall be ſo in *Hell*. But *dantur gradus in Gloria*; there are degrees of Glory in Heaven amongſt the Saints, and there ſhall be degrees of Miſery in Hell amongſt the Sinners. It hath been the judgment of many Orthodox Divines, that *the Authors and the Abettors of the Arrian Hereſies* had their Torments in Hell increaſed daily, as the number of Soules increaſed which were daily loſt by following of their Hereſies. Yet for a little applauſe amongſt ſome people, and for ſome ſmall Benevolence from them, the old Hereſies are unraked out of their aſhes, and new ones are blown up daily into blazing-flames, to the great diſturbance of *Iſraels peace*, and to the deſtruction of *Sion. proſperity*. The Pulpits are prophaned, and the Preſſes are peſtered, and Myriads of Souls are ſeduced with the daring fancies of deſperate Opinioniſts. For ſmall gains, ſome have written, and others have printed, and divers have vended dangerous Pamphlets, to corrupt mens judgments, and poyſon their affections, and undo their ſoules. Oh that the worth of Soules were better conſidered!

It was a pious Reſolve in an Engliſh Gentleman, an elegant Pen-man, neither to write, nor yet to read any prophane Paſquils. He would not write any ſuch, leſt his own condemnation ſhould be increaſed by theirs that ſhould be corrupted by his Pen: nor would he read any ſuch, leſt he ſhould be corrupted, and increaſe their condemnation that

wrote them. It is better to have a lame hand, ſaith he, then a lewd pen. Our Saviour paid very heartily to redeeme mens ſouls; And muſt not thoſe men pay very dearly for them, that thus adventure to ruine them?

In the third place: Is it ſo, that *our Saviour Chriſt the chief Paſtor and Biſhop of Souls*, hath ſuch an eſtimate of Souls, that he deems one Soul worth more then all the World? Then let all Biſhops and Spiritual Paſtors take the greater heed unto thoſe Souls committed by him to their Charges. All others are *Vicarii ejus*, but his Curates or his Vicars, ſaith *Aquinas*; and unto him they muſt anſwer for thoſe entruſted to them. It is reported of S. *Auſtine*, that he wept when he entred into *Holy Orders*: And ſome have thought thoſe Tears prognoſticks or forerunners of his following Troubles in his Office. But ſurely the ſight of his Danger under that Charge did draw teares out of his eyes, as well as his foreſight of thoſe Troubles that he found in the Diſcharge of his Office. Indeed his pains in Preaching were like to prove Paræmian; his labours little better then the *waſhing of the Black-Moore*: His Cure conſiſted of *Swarthy* Africans *whoſe Souls were as tawny as their Hides*. And thoſe Labours of the Pulpit were likely to be made more difficult by multitudes of Gainſayers. He was likely to have perpetual Bickerings with refractary Schiſmaticks, and with obſtinate Hereticks, ſuch as would oppoſe the Diſcipline, and ſuch as would apoſtatize from the Doctrine of the Church. And likely he was by their meanes to meet many Atheiſts too, ſuch as would neither believe the Truth of God, nor the God of Truth. For all *Africa* was full of ſuch *Monſters* in the time of *S. Auſtine*, as full as of other *Monſters* at other times.

Omnes alii ſunt Vicarii ejus, quia ipſe paſcit oves proprias, alii verò oves Chriſti. Aquin. in Ep. ad Heb. c. 13.

See *Eliab's wiſh*, preached by Dr. *Willan* at the Funerals of the Lord *Bayning*.

Affrica ſemper aliquid apportat novi.

Div. Aug. Tom. 6.

The firſt Part of *S. Auſtin's Polemicks* doth ſtill atteſt what bickerings he had with *Jewes*, and with *Pagans*; with *Fortunatus*, and *Adimantus*, and *Fauſtus*, and *Felix*, and *Secundinus*, and other *Manichean* Hereticks; with *Maximinus*, and *Felicianus*, and other *Arrians*; with *Priſcilianiſts*, and *Originiſts*, and *Jovinian*, and other Hereticks. And the ſecond Part of his *Polemicks* does abundantly ſhew his troubleſome Con-

S. Aug. tom. 7.

flicts

flicts with *Parmenian*, and *Petilian*, and *Cresconius*, and *Gaudentius*, and *Emeritus*, and *Fulgentius*, and other malignant *Donatists*, and with that pestilent Heretick *Pelagius* and all his followers.

Pelagius was born in *Wales*, about the time that *S. Austine* was born in *Africa*; and the infection of his Heresies as well as others, did spread as far as the Dioceſſe of *Hippo*, when Father *Austine* was Bishop there; and it cost him no little pains to administer an Antidote against that poyson. But *S. Austine* was *Malleus Hæreticorum*, the Maul of Hereticks: and so he proved to *Pelagius*. It was by special Providence (as some have thought) that these two were συγχρονοι or Contemporaneans, that so the Antidote might be contemporal to the Poyson, and that the Truth might have an *Austine* to defend it, when it had a *Pelagius* to oppose it. *S. Austine* had work enough with him, and such as he. Yet his troubles were increased by composing of Quarrels between Dissentients in Civil things. But that which was most burdensome of all, was his Charge of Souls. He knew right well the worth of Souls; and he knew as well what a strict account would be required of them. *Judah's* engagement for *Benjamin* was full of hazard: But a Pastors, or Bishops engagement for the Souls in his Charge is far more hazardous; though few men think themselves beholding to them for engaging for them.

Pelagius Brito Monachus, An. Dom. 415. Bellar. Chron. par. altera.

For the Heretical opinions of *Pelagius*, see *Mer. Hanmers Eccl. Chron.*

They were born both in one day. *Noahs Dove*, by Dr. *Valentine*.

Gen. 43. 8, 9.

But *Ghostly Fathers* are not the onely men that must answer for Souls: for *Natural Fathers* are Curates too. The Souls of all their Children are committed to their trust, and scored upon their accounts: It is their Duty *to bring them up in the nurture and admonition of the Lord.* And if they perish for want of such admonition and nurture, the Souls of the Fathers must suffer for them.

Ephes. 6. 4.

And *Masters of Families* are Trustees too, they have Cures of Souls committed to them; The souls of their Servants are all upon their scores. And therefore *Joshuah's* care was not for a personal piety only, but a domestical too. *As for me and my house, we will serve the Lord.* Jos. 25. 15. And the care of *Philemon* was to have his house like the house of

Philem. 2.

1 Cor. 16. 19. God. And such was the pious care of *Aquila*, and *Priscilla*. The Apostle telleth us of Churches in their Houses: their Houses were like to Churches, for government and for godlinesse. Each master was as a *Bishop in his own Diocesse*, respecting the Soules committed to his charge, as one that must answer for them.

And *Publike Magistrates* have Charges of Souls too, and such as are full of hazard. It belongs to them ἐπισκοπεῖν, to oversee, or to watch over them. That first of Christian Emperours, *Constantine the Great*, did think so, when he told the Fathers of the Church at the *Nicene Council*, that he was ἐπίσκοπος, a Bishop as well as they; he was to have a care of of Souls; yea, his office bound him to watch over their Soules as well as others, though his office did differ from theirs in administration of duty.

1. *Reprimendos esse hæreticos ab omnibus piis, secundum illam vocationem, & potestatem, quam acceperunt à Deo, satis apparet ex naturâ rei: quia omnes pii ad militiam Christianam vocantur ut in suis stationibus opponant sese singuli regno tenebrarum. 2. Magistratus locus, & officium postulant, ut reprimat improbos turbatores gladio, vel potestate publicâ, & externa si opus fuerit. 3. Si igitur Hæretici sunt manifesti, & publicè noxii, debent à Magistratu publica potestate coerceri. Amesius de Conscien. lib. 4. cap. 4. qu. 6.*

The Minister hath one sword of God put into his hand, and *he must not bear the same in vain*; for he is the spiritual Magistrate of God to denounce the evill of Punishment against all the doers of the evill of Sin. And the Magistrate hath another sword of God in his hand, and *he may not bear it in vain*; for he is Gods temporal Minister, *to execute Vengeance upon them that doe evill.* All things doe then go well in Common-wealth, when the mouth of God, the Minister, and the hand of God, the Magistrate goe both together to beat down sin and schisme, and blasphemy and heresie. Indeed, there may be some danger in such times as these, for either Magistrates or Ministers to displease the violent many, by discharging of their offices: But must there not needs be more danger to them, if they displease God Almighty by not discharging of them, to humour the Many. It is good sleeping in a whole skin; but better keeping of a whole Conscience. It is well when men can save themselves here; but better if they can save their soules hereafter. But this cannot be done by neglecting the

Rom. 13. 4. 1 Timoth. 2. 2.

Imperatorum est tollere schismata. Theodoricus de Niceno.

Soules

Souls of truſt. Magiſtrates are called Gods; yea, God himſelf doth call them ſo, *Pſal.* 82.6. And God forbid that they ſhould be like to Idol gods, *Which have eyes and ſee not, ears and hear not, and hands but ſtrike not.*

Surely the Parliament was very ſenſible of this, when the Article for extirpation of Popery, Superſtition, Hereſie, Schiſme, Prophaneſſe, &c. was put into the Covenant, and when the Ordinance for that day of Humiliation, March 10. 1646. for the ſuppreſſing of Errours, Hereſies, and Blaſphemies, was made:

I have both heard and read a ſtory (related as from the Pen of *Plutarch*) of a certain Virgin that had many Suters, and every one pretended an onely right unto her: All could not have her, and therefore they reſolved to pull her in peeces. Now me thinks Religion is like that Virgin: many pretend to be *good-willers* to it; and every meer pretender to it claims the whole right of it. The *Papiſt* ſaies, Religion is his. The *Browniſts* ſaies, 'tis his. And ſo ſayes *every kinde of Anabaptiſts*. And *every ſort of Familiſts*. All cannot have it, as they would; and therefore they endeavour to rent it all in peeces, that the true Proteſtant may not quietly enjoy it. Thus the life of Religion is in danger, and muſt needs be loſt, unleſſe the Magiſtrate, with the ſword of Juſtice in his hand, will ſhew the Juſtice of that ſword, and doe the Proteſtant right by defending his Religion.

See Arch-biſhop *Usſers* Sermon upon *Hebr.* 12. 14.

King Solomon could certainly conclude, that ſhe was not the true *Mother of the living Childe*, that was for the dividing of it. And any Magiſtrate may conclude as certainly, that they are neither Fathers, nor Mothers, nor Brothers, nor Siſters, nor any way allyed to Religion, but meer aliens that are either for dividing of it, or dividing from it.

Tirannis non eſt impedire novationes in Eccleſia orthodoxa. Videlius de Pruden. Vet. Eccleſ. l. 3. c. 4. 1 Kings 13. 16, &c.

You then that have the over ſight of ſuch a City as this, be not over-ſeen to loſe your own Soules by conniving at the loſſe of thouſands. Be not *Gallio's* at ſuch a time as this, in ſuch as a caſe as this, in ſuch a City as this. But be as zealous for the Truth, as any can be for Errours. Be as watchful for the Church as others are againſt it. Be for the Lord, and he will be for you. Zeale for the Lord does well in any man, but better in the Magiſtrate. *Qui non zelat, non amat.* He that is not zealous for the City of God, and for the God of

Acts 18. 17. *Sine zelo nec Religio conſervari, & propagari nec tentationes vel ſpei, vel metus ſuperari poſſunt.* Videlius de Prudent. Vet. Eccleſ. l. 1. c. 3.

of the City, loves neither as he ſhould: Oh, love the Lord, and love *the place where his honour dwelleth*; love the worſhip of the Lord, and the place of his worſhip, and the time for worſhipping of him in the place of worſhip. Love the *Lords houſe*, and the *Lords day*; *holineſſe becometh both*: let not prophaneneſſe come into either, leſt it enter alſo into mens ſouls. If we have neither a ſet time, nor a ſetled place for ſolemn worſhip, we ſhall quickly have no worſhip. And if we loſe the worſhip of God amongſt us, muſt we not looke to loſe the Lord himſelf from amongſt us? And if we loſe him, can we ſave our ſelves? Muſt not our ſoules be loſt, if he be loſt that ſhould ſave them? Let us keep his Day, and keep his Houſe, to keep him in his houſe amongſt us.

Levit. 19. 30. Pſal. 93. 5. The Parliament hath done the Lords Day right by that Ordinance April 6. 1644. for the ſtrict obſervance of the Day.

When *our gracious Saviour* was upon the earth, his pious zeale for the place of publike worſhip, did even compel him *to whip the prophane Huckſters out of the Temple*. And were he now upon the earth, his zealous Piety might be compelled to whip ſome Huckſters with other prophaners of his Sabbath, into his Temple: And yet it may be he would whip them out again, for comming prophanely thither, or committing prophaneneſſe there.

John 2. 14, &c. *Si quis domum Dei contemptibilem eſſe, & conventus qui in ea celebrantur, Anathema ſit.* Carranza Concil. Gangr. Can. 5.

Many are ſo greedy of worldly gains, that they cannot forbeare their Huckſtering upon the Sabbath: they loſe a greater good for the gaining of a little goods. They loſe the Time and Means of gaining goodneſſe, and gaining godlineſſe. *Godlineſſe is great gain.* But alas! their gaines by hapering at home are ſmal and inconſiderable. What if they gain much? What if they gain as much as all the World, if they muſt loſe their Souls, their gains can no way recompence them for their loſſe. There can be no profit in ſuch gains; For, *What is a man profited, if he ſhall gaine the whole world, and loſe his own ſoule?*

Vbi ſalutis damnum eſt, illic utique jam lucrum nullum eſt. Eucher. Epiſt. ad Valerian.

FINIS.